

# THE RURAL CHURCH IN THE FAR EAST

STUDIES PREPARED FOR THE TAMBARAM MEETING  
OF  
THE INTERNATIONAL MISSIONARY COUNCIL

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TO  
MY WIFE



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## FOREWORD

MUCH has been written and said since the 1928 Jerusalem Meeting upon the theory and methods of Christian rural reconstruction and the need of their application in the fields of the Younger Churches, but no adequate record of accomplishment has yet appeared. Dr. Felton's book gives the results of some of the experiments of the Church in the rural field that were urged so ably upon the Younger Churches following the Jerusalem Meeting by Dr. Kenyon L. Butterfield in his visits to these countries. Dr. Felton brings an exceptional equipment to the study of the oriental Rural Church through his successive service in the Rural Life Division of an American state government, as director of the Rural Church Department of the Methodist Episcopal Church of the United States, and as head of the Rural Church Department of Drew Theological Seminary.

He has recently completed two years of lecturing on rural Church problems in theological seminaries in the Far East. While in the Orient he has given much time to field studies of the village church and its support, and the problems of the rural ministry, paying special attention to the Church's task of rural reconstruction.

Dr. Felton combines the skill of a trained investigator and the experience of a successful rural pastor with a rare insight and understanding of the daily life of the farmer. His direct and simple style, illumined with humor and many homely illustrations, is admirably suited to his purpose. Both style and treatment bear in mind the needs and circumstances of the rising generation of pastors of the Younger Churches.

Dr. Felton's case studies of the methods and programs of oriental pastors who are successfully dealing with the problems of community reconstruction and Church finance are unique in the literature of Christian missions and render

this book a valuable guide and source of information, not only to the country pastor but to all who are interested in building up the life of the rural Christian community.

The studies were made at much personal sacrifice with the desire to help the rural Church in Asia to perform a larger service to the community. They have been offered to the Department of Social and Industrial Research by the author as a contribution to the Tambaram Meeting and are gratefully acknowledged. We believe that the world-wide Church will be enriched by this record of the experience and achievement of the Younger Churches.

A slightly larger edition of this study including two additional specialized chapters, on 'Lay Preachers' and 'Church Building and Equipment' has been published for use in the Far East and the United States. Extracts from these chapters appear in the present edition which has been prepared for use at Tambaram.

J. MERLE DAVIS.

## CHAPTER I

### THE RURAL CHURCH IN CHINA

#### POPULATION.

As we think of the place of the Church in China we must always remember that this nation is predominantly rural. The Chinese Church is a rural church. China is a country of farm villages. Some writers estimate that there are a million such villages. Seventy-nine per cent of the population live in these rural hamlets which are near enough together to make the density of farm population in the crop areas 1,500 people per square mile. In the dry-cold spring wheat regions of North China the density is still over 800 per square mile, while in the south-west it reaches 4,372. In China a traveller from the Occident is always struck with the throngs of people. One sees people on every stretch of road and every pathway. China is also a country of market towns which are the trade centers for the villages. From twenty to fifty villages are found in each trade basin. Eleven per cent of the people live in these market towns, although many of them cultivate the nearby fields. The cities constitute only ten per cent of the total population.\*

Family life in China is strong and these powerful ties affect every phase of Gospel extension. The male is the head of the family and all females prior to marriage belong to their nearest elder male relative. As a result, women are not so free as men to become Christians; China is probably the only country in the world in which the Church has fewer women than men in its membership. Concubines and baby daughters-in-law are found in many sections. Monogamy, however, is almost universal. A careful study of 38,256 homes reveals one concubine to eighty-one wives.†

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\* Buck, J. L., *Land Utilization in China*, 1937, p. 363.

† *Ibid.*, p. 369.

Concubines are found more often in the middle-class families than among the farmers. The requirement of giving up concubines and abandoning the practice of having baby daughters-in-law in the home are deterrent factors in the growth of the Church. Only seventy per cent of the average family constituency is made up of the husband, wife, sons and daughters. Thirty per cent of the family members are other kinsfolk or 'in-laws'.

Christian homes, as well as non-Christian, have the so-called 'big families'. In the study of sixty Christian families made by Miss Wang of Nanking she reports that one-third of them are 'big families'.\* In most rural sections the young men continue to live with their parents after their marriage. It is a great honor for an old man to achieve the goal of having 'five generations living together under the same roof'. In each big family the father carries the responsibility of providing the food, while the mother manages the household. She chooses the occupations as well as the wives and husbands for her children. She is the constant manager of the household in its every detail. Her daughters-in-law cannot live their own lives but implicitly do her bidding. The presence of the more distant kinsfolk indicates the strength of family ties, but these grandsons and grandparents, father's brothers, brothers' wives and other 'in-laws' make a burden of family life. The family system tends to limit individual religious choice and responsibility and these strong family bonds often stand in the way of any program of winning young people to Christ.

One reason why it has been so difficult to develop good government in China is because the family is the center of all social organization. The people's thoughts, customs and habits center in family rather than political control. An ancient Chinese sage is quoted as saying, 'If families are regulated, the States will be rightly governed, and if the

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\* Wang, Marcia, *A Study of Sixty Christian Homes*. An unpublished thesis written in Chinese. Nanking Theological Seminary.



States are rightly governed the whole kingdom will be tranquil and happy'. These words throw light on the Chinese attitude toward family life, but they do not guarantee happiness or tranquility in the State. The leaders of the Church in China are meeting this family situation by their constant emphasis upon Christianizing the homes.

The average size of a primary Chinese family, parents and children, is 5.21 persons. The number of children seems to be about the same in the Christian as in the non-Christian homes. Miss Wang reports an average of four children per family.\* Most Chinese farm families are as large as their farm can support—larger where the farms are larger and smaller on the smaller farms. A study of 38,256 families in sixteen Provinces gives the following ratio between the size of families and farms:

| Crop Area of Farm. |    |    | Mean Size of Family. |          |
|--------------------|----|----|----------------------|----------|
| Small Farms        | .. | .. | 3.96                 | persons. |
| Medium Farms       | .. | .. | 4.52                 | „        |
| Medium large Farms | .. | .. | 5.02                 | „        |
| Large Farms        | .. | .. | 5.76                 | „        |
| Very large Farms   | .. | .. | 7.31                 | „ †      |

Poverty, disease, malnutrition, indebtedness and starvation limit the size of the families to the size of their farms. An old Chinese proverb describes the situation thus:

‘To feed a family of five  
A Farmer must work like an animal,  
But to feed a family of six,  
Even a flogged animal will not work.’

The density of population, 1,500 per square mile, and the small area of the farms, 4.18 acres on an average, are limiting factors to social progress everywhere in China. Low incomes mean a low standard of living. Schools cost

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\* Wang, Marcia, *A Study of Sixty Christian Homes*. An unpublished thesis written in Chinese. Nanking Theological Seminary.

† Buck, J. L., *Land Utilization in China*, p. 370.

money, hospitals need financial support, the Christian Church requires a trained ministry and an educated laity. Against these many handicaps the Church in China is making a heroic struggle.

We ordinarily think of a Christian as being able to read and understand his Bible. Less than one-half of the males and two per cent of the females can read a common letter.\* In many villages no one can read. The Church must carry on a literacy campaign along with its other program. Probationers and catechumens are taught to read and write along with the deeper meaning of the Christian life.

A casual glance at the population situation in China indicates that there are too few resources for the size of the population, or, to put it another way, that there are too many people. Couples marry young, men at about twenty and women at eighteen years of age. Of the females 98 per cent marry under twenty-five years, 81 per cent under twenty. In North China 13 per cent marry under fifteen years of age. It is not uncommon to find mothers and sometimes fathers sixteen years old when their first child is born. Usually in these cases a girl baby called a 'baby daughter-in-law' has been brought into the home and becomes the son's wife at a very early age. She is in fact a life-long servant to her mother-in-law. Where people must live under such difficult and unnatural conditions, family loyalty, worship of ancestral tablets and at graves have been developed through the centuries in order to strengthen family control. Christian leaders are beginning to stress the need for the single family unit and are emphasizing the Christian teaching of the value of each individual member.

Divorce is almost unknown in the rural sections of China. Only two or three women in every thousand do not marry, therefore the birth rate is very high—38.3 per

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\* Based on a study made by J. L. Buck of 87,048 persons seven or more years of age found in 168 localities.

1,000 population. This is over twice that of the United States, Sweden, France, England or Australia. This high birth rate is due to early marriage, to the fact that almost all marriageable people are married and to a lack of knowledge regarding birth control. Along with a high birth rate goes a high death rate, 27.1 per 1,000 population. This is higher than in India, fifty per cent higher than Japan, over twice as high as England, Sweden and the United States. It is due to the ravages of preventable contagious and infectious diseases and to the lack of trained midwives. Less than 60 per cent of the babies born in China live to be ten years of age. In the United States 90 per cent of the babies survive their tenth year. The death rate in the Christian homes in China is also high. Miss Wang reports the death average of two and one-fifth children per family.

As we study the table below, showing the causes of death in China, we see that almost all of these deaths could be prevented with the help of sanitation, vaccination, inoculation and the control of the intestinal parasites which are communicated by the 'night soil', universally used as fertilizer on the Chinese fields.

*Death Rates and Their Causes.*

| Causes of Death.       |    |    |    | Deaths per 100,000. |         |
|------------------------|----|----|----|---------------------|---------|
|                        |    |    |    | Male.               | Female. |
| All Causes             | .. | .. | .. | 2,671               | 2,760   |
| Smallpox               | .. | .. | .. | 205                 | 209     |
| Typhoid                | .. | .. | .. | 198                 | 194     |
| Dysentery              | .. | .. | .. | 196                 | 236     |
| Tuberculosis           | .. | .. | .. | 178                 | 184     |
| Cholera                | .. | .. | .. | 168                 | 159     |
| Measles                | .. | .. | .. | 126                 | 118     |
| Accidents and Suicides | .. | .. | .. | 122                 | 76      |
| Diphtheria             | .. | .. | .. | 67                  | 62      |
| Pneumonia              | .. | .. | .. | 57                  | 23      |
| Skin diseases          | .. | .. | .. | 48                  | 38      |
| Malaria                | .. | .. | .. | 30                  | 45      |

| Causes of Death. |    |    |    | Deaths per 100,000. |         |
|------------------|----|----|----|---------------------|---------|
|                  |    |    |    | Male.               | Female. |
| Tetanus          | .. | .. | .. | 27                  | 15      |
| Typhus           | .. | .. | .. | 15                  | 12      |
| Plague           | .. | .. | .. | 10                  | 6       |
| Leprosy          | .. | .. | .. | 9                   | 6       |
| Other Causes..   | .. | .. | .. | 1,003               | 1,139   |
| Cause unknown    | .. | .. | .. | 182                 | 209 *   |

With 38.3 births and 27.1 deaths per 1,000 population we still see a net increase of 11.2. In the past the control of this increase of population in China has been left to famines and floods, war and epidemics. Modern science is beginning to help control communicable diseases and this will lower the death rate and thus make the problem of over-population still more serious. Christianity, which is responsible for the introduction of modern medical science, must also introduce modern agricultural science along with disease-control in order to increase the food supply for China's millions, and through the educational channels of the school and church it must raise the standard of living and thus decrease the birth rate. The postponement of early marriages will help to decrease the birth rate since this lessens the length of the child-bearing age. New vocational opportunities giving women a greater degree of economic independence will also delay marriage. Birth control will regulate the number of children to meet the health needs of the mothers and the financial and educational standards of the families.

#### THE STANDARD OF LIVING.

Farm practice as found in China with the small plots, the preponderance of hand labour, the lack of insect control and the numerous droughts and floods, keeps down the standard of living. During the year the average person

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\* Buck, J. L., *Land Utilization in China*, p. 393.

produces by his labor little above what he himself consumes. To grow the community's food supply, from 70 to 85 per cent of the population must work on the land all the time. As the Church endeavors to raise the standard of living it must give attention to these economic factors. It must help people to earn their living in such a way that they will have enough time left in which to live. In mentioning the various phases of the standard of living, the purpose is not to emphasize the differences between China and other countries but to suggest some definite measures for improvement.

In nine cases out of ten the house in which the average farmer lives has a dirt floor. One-fourth of the houses have straw-thatched roofs and half of them have tiled roofs. One half the farm houses have mud walls which is the reason why the floods cause such havoc in China, since these walls crumble and cave in when they become wet. When the mud walls collapse the food and seed stored in the house are also lost. The average value of all the buildings on a farm is \$328 in Chinese currency, or a little over \$100 in U.S. currency.

Although conditions vary greatly in different sections, the most noticeable feature in Chinese homes, especially in Central China, is the lack of windows. There is often only one small window to each two rooms and these are usually made of oiled paper and are not opened during the winter. Sometimes a small section of the oiled paper is rolled down to let out the smoke; there is hardly ever any cross ventilation except through the door. Rooms in the house are for farm use as well as for the family. The feed and seed are stored in the house for safety and the farm tools are hung on the walls or stored on the rafters overhead. In about a third of the homes in some sections of China livestock is kept in a room in the house. The hospitality in these poorest homes, however, is surpassed in no other country. Even though the houses are often small and poorly equipped, nearly as many houses have guest rooms as have kitchens. The furniture in the ordinary house consists of beds, small



tables, chairs or benches, cabinets or chests for clothes, the cooking stove and kettle. Except in the Christian homes the furniture is often unpainted.\*

The Chinese Church is placing great emphasis upon home life. Probably in no other country in the world is this subject receiving so much thought and attention from church leaders. Many churches observe a 'Better Homes Week'. The training of parents, the instruction of young people in marriage problems, and the inauguration of family worship are a part of this campaign. Houses are cleaned, chimneys built, new windows added, religious pictures hung on the freshly white-washed walls and flowers planted. Homecrafts, like weaving and sewing, are taught.

#### INDEBTEDNESS AND EXPENSIVE SOCIAL CUSTOMS.

The financial condition of the people of China is best described by the phrase 'marginal farmers'. When a crop is poor or fails the family suddenly falls below the subsistence level. Only one farmer out of five has any savings. Transport for bringing in food stuffs is poor. The cost of hauling freight on the railway is \$2.19 (U.S. currency) per ton-mile as compared to 84 cents in the United States or 77 cents in Japan. 39 per cent of the farmers are in debt and the average rate of interest is 38 per cent per year.†

One of the main causes for indebtedness outside of crop failures, insect pests, floods and droughts, is the observance of special family days. The expense for these events in every case is out of all proportion to the family income and is due to the large place that family loyalty plays in the life of the people in China. The cost of a wedding, a funeral or a dowry is more than a laborer would earn in a year. The whole family income for four months is needed

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\* Data from a study of 440 farms made by H. Brian Low and reported in *Land Utilization in China*, pp. 437-461.

† Buck, J. L., *Land Utilization in China*, pp. 461-470.

to defray the expenses of a wedding. When we consider that the average farm income is not over \$400\* per year we see the huge burden which these family events put upon Chinese farmers.

*Average Cost of Special Family Events.*

|               |    |    | \$                     |
|---------------|----|----|------------------------|
| Weddings      | .. | .. | 127 (Chinese currency) |
| Funerals      | .. | .. | 102 (    "    "    )   |
| Dowries       | .. | .. | 96 (    "    "    )    |
| Birthdays     | .. | .. | 63 (    "    "    )    |
| Birth of Sons | .. | .. | 30 (    "    "    )†   |

The Government is attempting to reduce the cost of marriages by providing for 'mass weddings'. Several couples are married at the same general ceremony, using the same decorations. Some of the paraphernalia is rented instead of purchased and the number of guests at the wedding feasts is limited. This new departure from the age-old expensive wedding ceremony is becoming very effective in the cities but has not yet reached the countryside. The Church is trying to provide simple Christian weddings, but ancient customs are changed with difficulty.

The average funeral cost of \$102 generally puts the farm family in debt. The burial lot is usually on the farm and the heavy, plain wooden coffin is not expensive. Many churches are establishing a Christian cemetery. It is the funeral accessories, the banners and musicians, the rental of the carrying frames and poles, the white robes and the hired mourners, and most of all the funeral feast that bring up the cost.

In order to meet this situation the Bo Hie Dong Church of Fukien has organized a 'Co-operative Burial Society'.

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\* \$133 (U.S.).

† Based upon a study of 15,316 farms in 144 counties by H. Brian Low; from Buck, J. L., *Land Utilization in China*.

called *Iong-Ling Huoi*. The purposes of this co-operative are given as follows:—

1. To reform the prevailing customs practised at funerals.
2. To make it possible for all church members, however poor, to have a decent funeral within modest limits of expenditure.
3. To make it impossible for rich church members to spend too much on funerals, and thus keep a common standard among all church members.
4. To train church members in habits of helpfulness to their fellow Christians and in an attitude of sympathy for each other.
5. In the form of service and in the attitudes of participants, to make plain that there is a difference between the Christian and non-Christian of the community, and incidentally to harmonize with the ideals of the New Life Movement in simplifying all the ordinary customs.
6. To furnish an outlet for a legitimate and helpful form of filial piety which does not compromise the Christian ideals of the children of the family.
7. To aid the children of Christian families in a definite preparation for death, which is inevitable, so that they are not caught unawares, no matter how sudden the death of parents may be.

Under the auspices of the Young People's Rural Improvement Society of the parish, a survey of the old people, fifty years of age and above, was made. The young people in each family advanced 50 cents as a registration fee, which was to be spent for the appurtenances used in the burial service,—ropes, poles, etc. During this initial survey, out of some fifty older people in the parish forty names



were handed in and the 50 cents each was paid. With the survey completed, the young people who had handed in their parents' names held a meeting at which the officers of the organization were elected. These included the pastor as director, the secretary, treasurer, business committee of four, and an investigation committee of two.

A record was made of each person whose name was handed in with the date of birth, a space for the date of death and a space for the grave to be recorded. The name of the son or daughter who was responsible was added. Each member of the society was provided with one of these records which also held the name and record of each parent registered. The necessary equipment, the carrying frames and poles, a cover for the coffin, ropes, banners and musical instrument, was purchased. Each member then paid one dollar, a total of 50 dollars, for the first funeral of the recorded list. After a death, with the depletion of the treasury, the next \$50 was raised by the same method of a tax of one dollar for each of the fifty members. With the death of an old person, the son or daughter must furnish security as a guarantee that having received his \$50 he will continue to pay the dollar tax until his full \$50 has been paid into the society. In case a church member is too poor to get security the society conducts the funeral service. A new member of the society takes his place and the amount of money available is not lessened.

The service is conducted entirely in accordance with the accepted practice of the Church; all non-Christian elements are excluded; the banners with their legends are Christian and the church hymnal provides Christian music. The expensive white girdles are dispensed with and only the sackcloth arm bands are used. Each member of the society furnishes his own white garment. The coffin, clothes and all other similar necessities cannot cost more than \$25 and the funeral feast is limited to ten tables at \$2.50 per table. All funeral helpers are members of the society. The office of the society is at the church. A meeting of the entire

membership is held once a year and officers meet once each quarter, with called meetings when necessary.

This Co-operative Burial Society has been described in detail because it is meeting in a constructive manner an urgent need for which many churches appear to have only a negative message.

#### THE LOCATION OF RURAL CHURCHES.

The rural population of China constitutes between 80 and 85 per cent of the total. In the population data given by Notestein and Chi-ming Chiao, their study of 168 agricultural *hsiens*\* distributed throughout 19 provinces shows 79 per cent of the people living in villages, 11 per cent in market towns and 10 per cent in cities. A study of the church location of 1,669 churches in three provinces, Kiangsu, Chekiang and Anhwei, made by the Rural Department of Nanking Theological Seminary in 1937, shows 857 churches in villages and hamlets, 578 in market towns and 234 in cities. (The larger cities were omitted from both studies.) The following table shows that the churches are neglecting the villages to a considerable extent and locating in the market towns and cities :

*Relation of the Location of Churches to the Location of the Total Population.*

|                      |    | Location of Total<br>Population in<br>Agricultural<br>Regions. | Location of<br>Churches in Three<br>Rural Provinces. |
|----------------------|----|--|--|
| Villages and Hamlets | .. | 79%  | 51%  |
| Market Towns         | .. | 11%  | 35%  |
| Cities               | .. | 10%  | 14%  |

This lack of churches in the villages is not because the villages are too small, since the city churches are also small—35 members per church. Village people are more

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\* Counties.

interested in the church than town or city families and have their roots in their villages, while in *hsien* cities the population is much less stable. The missionaries and Chinese leaders in the past believed that the market towns were more strategic and influential and that if a church were established in a market town it would multiply, and branch churches would grow out into the surrounding villages.

When the first missionaries arrived in China they saw immense areas of unevangelized territory which they tried to 'occupy' and consequently spread themselves rather thinly over their provinces. In attempting to 'proclaim the Gospel to every creature' they adopted an extensive rather than an intensive program. They faithfully sowed the seed, but because the field was so large little time was left for its cultivation. Even to-day when some missions in Central China say that they 'occupy' a certain territory it usually means they have about one or two churches in each county—with a population of about 200,000 people. The result of this extensive program was that churches were first located in small cities and market towns with the hope that the villages would be evangelized from them. The villages were left almost entirely unchurched.

The practice in the past in China, as well as in Japan, was to expect the church to grow from the inside out, from market town to village. In Korea the opposite plan was followed. The Korean Church has always been largely a village church. By planting a church in a Korean village its influence became great, winning a large proportion of the village people, and it soon became a dominant force in the population group. A comparison of various countries in the Orient shows that in so far as the Church became a village institution it became more influential in the total life of the people and also had a more rapid growth.

The various denominations in China differ in their policies regarding the village church. The following table shows the denominations in the Provinces of Anhwei, Kiangsu and Chekiang (East China) which are emphasizing

their rural work. The small independent missions, and all missions that have only fifteen churches or less in these three Provinces have been omitted from this table.

*Proportion of Churches located in Villages and Hamlets in the Provinces of Anhwei, Kiangsu and Chekiang.*

| Mission.  | Percentage of total churches in Villages and Hamlets. |
|---|---|
| Methodist Missionary Society (England) ..           | 92  |
| China Christian Mission ..                          | 80  |
| Church Missionary Society (England) ..              | 70  |
| Christian and Missionary Alliance ..                | 55  |
| Southern Baptist Convention (U.S.A.) ..             | 50  |
| China Inland Mission ..                             | 49  |
| Baptist Foreign Mission Society—North (U.S.A) .. .. | 49  |
| American Presbyterian Mission—South ..              | 42  |
| American Methodist Episcopal Church—South .. ..     | 38  |
| American Presbyterian Mission—North ..              | 31  |
| Seventh Day Adventist Church ..                     | 29  |
| Reformed Church in America ..                       | 25  |
| Protestant Episcopal Church in the U.S.A. ..        | 12  |
| American Methodist Episcopal Church—North .. ..     | 5   |

It will be noted from the above that the British Missions have a larger proportion of their churches in the rural districts than the American missions. The American Methodist Episcopal Church (North) is reputed to emphasize its rural work more than any other denomination, yet in the table it is at the bottom of the list. It cannot be explained by saying that the British missions are smaller and weaker and therefore must go out to the villages because they cannot establish themselves in the towns. They are in the towns as well as the villages and are large, successful missions. Our interest here is not to compare missions but methods of

work in order to discover which succeeds better in rural districts.

The significant difference between the British and the American system is that the British Missions make much greater use of lay preachers. Let us take one district in the Chekiang Province, which was included in the 1,669 churches studied, and examine the workers in the British Methodist Mission. The table below shows the great use made of lay preachers.

*Wenchow District, Chekiang Province—British Methodist Mission.*

|                                |     |
|--------------------------------|-----|
| Missionaries .. ..             | 3   |
| Ordained Chinese Pastors .. .. | 8   |
| Catechists .. ..               | 25  |
| Unpaid lay preachers .. ..     | 228 |

The British Methodists throughout China employ this same system of using lay preachers in their work.

*All China—British Methodist Mission.*

|                                |       |
|--------------------------------|-------|
| Ordained Chinese Pastors .. .. | 70    |
| Catechists .. ..               | 226   |
| Unpaid lay preachers .. ..     | 1,000 |

The second on the list of 14 missions is omitted in this discussion because of its small number of churches. The Church Missionary Society (England), which stands very high in its percentage of village churches, makes great use of catechists and lay readers. These unpaid lay readers correspond to the unpaid lay preachers in the British Methodist Church, except that the lay readers make greater use of the liturgy. Apparently it is the use of lay preachers which makes these British Missions excel in village work. It would be difficult to explain why the American Methodist Mission (North) in these Provinces,—Anhui, Kiangsu and Chekiang,—has the poorest record for village churches. It is not because this denomination is so strong in the cities and market towns as to crowd out its village work, for



two of the other missions surpass it in the cities and market towns. Its missionaries seem equal to others and excel many. But there are a few factors in the administration of the Northern Methodist Mission which differ from other Missions. In mentioning them it must be understood that not all of them are necessarily deterrent factors. The first important difference is that it is administered by two entirely separate Boards, the Methodist Episcopal Board of Foreign Missions and the Women's Foreign Missionary Society. The workers on the field are friendly and co-operative but the work of the two Boards is not co-ordinated nor unified. The second interesting factor is that the Women's Board of the Methodist Mission is continuing to conduct primary schools longer than any other mission and even in competition with the Government schools. Another very interesting difference between the Northern Methodist Mission and others is that in this particular area it is the only one of the fourteen missions, with one exception, that has its administrative head sent to China directly from the West. All of the other Missions have supervisors with years of experience in China and with a knowledge of the language and of Chinese village life. It is difficult to say with complete accuracy which of these factors help and which hinder the growth of the rural church.

#### THE ORGANIZATION OF THE RURAL CHURCHES.

It is probably safe to say that three out of four rural churches started as branches of other churches which were located in nearby villages or towns. The zeal for extending the gospel among the Chinese Christians is certainly greater than in any Occidental country. Members open their homes for the visiting evangelists or they themselves conduct prayer services for their neighbors. About one-third of the rural churches began in homes and half of them in small rented buildings.

The accusation that the early pastors were only 'rice Christians' is very unfair. The salary of pastors even to-day

is exceedingly small,—from 10 to 40 dollars\* per month in Chinese currency, yet the first pastors of these churches received less than one half of this amount. They preached in order to spread the Kingdom, to win souls, to evangelize China. Evangelism is to-day the greatest concern of the average pastor. Undoubtedly he ranks far ahead of the American pastor in this respect. Pastors often preach as many sermons in a year in homes as in church buildings, and as many sermons in a year with evangelistic bands or in campaigns as they do on Sunday. In addition, a Chinese pastor often preaches on the streets, at fairs, or on market days. One gets the impression that many Chinese pastors give most of their time to travelling and preaching. They meet John Wesley's expectation of a 'travelling preacher'. In sections where there are roads nearly half of the rural pastors use a bicycle. Some denominational supervisors see to it that every pastor on their district, and often women workers too, are supplied with bicycles.

In the 1,669 churches referred to above there are 528 resident pastors. This would mean that each one with the help of his lay preachers or catechists is responsible for about three churches. This exceeds the number in Korea except that there the membership per church is three times as large. The Presbyterians who are experiencing the greatest growth in Korea are making the largest use of lay preachers and are thus able to provide for more churches with a limited number of ordained pastors. The better Chinese pastor has as many unorganized churches, usually called 'evangelistic centers', as organized churches. Of the 1,669 churches, 770 were organized and the rest were unorganized evangelistic centers and occasional preaching points. If each American pastor were out on Sunday afternoon or Wednesday evening, developing some little 'evangelistic center', as is the custom with Chinese pastors, the hoped-for revival in the American Church would be nearer at hand.

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\* \$3 to \$13 (U.S.).

## THE COMPOSITION OF CHURCH MEMBERSHIP.

An interesting feature of the Chinese Church is that there are more men than women members. There are exceptions to this in the *hsien* cities and among the strong rural Methodist churches of Fukien Province. Of the 1,669 churches referred to, the average membership for an individual church is 35. The table below shows the ratio between men and women.

*Average Church Membership of 1,669 Chinese Churches.*

|       |    |    |    |          |
|-------|----|----|----|----------|
| Men   | .. | .. | .. | 15       |
| Women | .. | .. | .. | 13       |
| Youth | .. | .. | .. | 7        |
|       |    |    |    | <hr/> 35 |

One of the reasons why there are more men than women and also few young people is because the distances to the church are so great. Nearly half of the rural churches are in market towns and small cities. They draw many of their members from villages and hamlets. The men can travel to the church in the market town better than the women and young people. Some churches even have rooms in their church buildings where members from the distant villages can cook their rice at noon if they come for the morning service, or can sleep after having attended the evening service.

Illiteracy is another factor that keeps the women out of the church. Half the males but only 2 per cent of the females have attended school. Up to the present the education of the girls has been woefully neglected. In the summer of 1937 just before the outbreak of the present conflict the minister of Education stated that it was the Government's hope to eradicate illiteracy within ten years. He explained later that he had in mind one year of schooling. He also stated that among high school graduates there are five boys to one girl and among college graduates eight boys to one girl.



The patriarchal family system also keeps the women out of the church. A woman in China always seems to belong to somebody else. Her parents govern her till she is married. In her new home she is not only the wife of her husband but the daughter-in-law or servant of her husband's household. Her mother-in-law is in supreme command. If she becomes a widow she is still bound to her husband's family. If she does not marry again they may erect a stone in her memory to honor her as a 'faithful' widow. Missionaries everywhere in China are beginning to teach religion in the home and apply it to family relationships.

#### THE RURAL PASTOR.

The fact must be recognized that there is no such person as an 'average Chinese pastor'. They vary as much here as elsewhere. But those having common characteristics and faculties have been grouped together for descriptive purposes rather than for statistical accuracy.

Village pastors in China do much visiting. Church members receive a visit from their pastor about once in every three weeks. Occasionally these visits may be only social in nature, but as a rule the pastor calls primarily to train and nurture the religious life of his people. He teaches the Bible, prays, shows the people how to conduct family worship, gives out tracts, looks after the sick, teaches hygiene, and often preaches a short sermon to the neighbors who gather. Because of this extensive visiting, the pastors do not spend a large amount of time in their studies. Thirteen pastors were selected at random to find the amount of time they give to sermon preparation. One of the thirteen averages 3 days a week, two of the pastors give 2 days, one gives 1 day, three give half a day each, two give 4 hours, two give 2 hours and two men are satisfied with a half hour's weekly preparation. As the chief emphasis of many sermons is about the same,—repentance from sin and forsaking former religious traditions,—perhaps one might be correct in saying that many pastors spend their time in

reviewing the old rather than in preparing entirely new sermons.

The rural pastor in China has a lonely task. He is not only miles removed from another pastor but is a century removed from the traditions of his community. A money lender will make accusations against him if he interferes with his exorbitant rates of interest. Over half of the pastor's members are first generation Christians and require much patience on his part. It is usually personal evangelism which he prefers and this takes much time. Many people in his community are illiterate, so his goal is to teach all of his members to read and these literacy classes require much time and patience. Pastors usually read religious magazines, but many cannot provide themselves regularly with newspapers. Some communities where these pastors live receive mail only on alternate days and in some places once in five or six days. In spite of all these handicaps the rural pastor is carrying on with remarkable courage.

The many and varied tasks of a Chinese pastor never cease to be the object of admiration of a Western visitor. The Chinese pastor is called upon to do many things that a minister in the West seldom does,—helping members in lawsuits, settling quarrels, writing letters and contracts for members, distributing literature, selling Bibles, vaccinating against smallpox, giving first-aid to the sick and injured and constantly helping in the management of his own household. There is a pastor of the Puo-a church in Fukien Province who organized a co-operative society with 70 members and helped them to buy seed and fertilizer that they might thereby have sufficient rice for winter's food.

Here is the daily schedule of the pastor of the Bo Hie Dong church. It does not include his special meetings.

|       | <i>Monday.</i>                    | <i>Tuesday.</i>                  | <i>Wednesday.</i>                 | <i>Thursday.</i>                       | <i>Friday.</i>                      | <i>Saturday.</i>                  | <i>Sunday.</i>                                    |
|-------|-----------------------------------|----------------------------------|-----------------------------------|--|-------------------------------------|-----------------------------------|---|
| 6-7   | Personal Devotions.               | Personal Devotions.              | Personal Devotions.               | Personal Devotions.                    | Personal Devotions.                 | Personal Devotions.               | Personal Devotions.                               |
| 9-10  | Sunday School for Non-Christians. | Reading.                         | Community meeting at Po-chien.    | Reading.                               | Reading.                            | Reading.                          | Sunday School at Bo Hie Dong.                     |
| 10-11 | Preaching to the same group.      | Reading.                         | Po-chien meeting.                 | Reading.                               | Reading.                            | Reading.                          | Preaching at Bo Hie Dong.                         |
| 2-3   | Village Evangelistic meeting.     | Evangelistic meeting at Chi-Ien. | Evangelistic meeting at Wan-Kang. | Evangelistic meeting at Chien-Peng.    | Evangelistic meeting at Tuen-Ching. | Recreational meeting at Hie Dong. | S.S. at Chi Po.                                   |
| 3-4   | Village Evangelistic meeting.     | Chi-Ien.                         | Wan-Kang.                         | Chien-Peng.                            | Tuen-Ching.                         | Recreational meeting.             | Preaching at Chi-Po.                              |
| 7-9   | At home with family.              | Evening class.                   | Family worship in members' homes. | Recreational meeting for young people. | Club meeting.                       | Adult Class at Bo Hie Dong.       | Preaching at Chi Po. Relig. Fellowship at Chi-Po. |

Another young pastor, Mr Lieu, is using the following method to teach his boys to contribute to the church. They have no money so he gives each one of the fifty boys two little chicks. These cost the church about 10 cents each. The boys raise them and when they are grown keep one and give the other to the church. A grown hen is worth about 80 cents.

Ngu Dung Ong, pastor of the Huang Kang church, has a salary of \$15 per month (\$5 U.S. currency), but he has a program that is equal to that of good rural churches in other lands. He has furnished a room for his twenty young men to use as a library and reading room, constructing three tables himself. He has introduced tested rice seed for his farmers and also undertook a two days' journey to get a good cockerel, which he carried home under his arm in order to help improve the breed of poultry on his members' farms. A night school to teach people to read is one of his tasks which requires much patience. His Sunday School is not very modern but since he has come to the charge he has divided it into classes. He is even starting a 'Parents Education' class. In this he is in advance of many pastors. He has put on a vaccination campaign, which is greatly needed in every Chinese parish. In addition to the many duties in his parish he has one extension center, where he is trying to develop an entirely new church. He calls it a 'Fellowship Group' or an 'Evangelistic Center'. Such pastors as this offer great hope for the future Church of China.

A pastor in any of the older Christian countries may find it difficult to understand why a Chinese pastor must carry on so many seemingly secular activities. These tasks though good in themselves take time from the spiritual duties of a minister of the Gospel. In discussing this it must be borne in mind that a Chinese community has no Christian culture or background with which to understand Christian truths. Likewise the people have little interest in hearing about Christianity. We can preach the Message, of course, even though they may not be interested. Often

this has been done by faithful missionaries but too often the people having eyes, see not, and having ears, hear not. Madame Chiang Kai-Shek said, 'The one thing that society is now asking of the Church in China is that it shall show men how to meet the pressing problems of their day'. Again Madame Chiang Kai-Shek says, speaking as an earnest Christian herself, 'The Church can no longer stand apart from the development of modern China. In our day God is revealing Himself anew in the needs of society and impressing upon us the need for social action.' She understands China as well as the West. Likewise she understands the spiritual dynamic of Christianity. But in emphasizing the place of the Church in the regeneration of China, Madame Chiang says, 'One thing we must do is to find the point of contact between our faith and contemporary life'. The modern rural pastors in China are trying to do just this thing.

#### RELIGIOUS EDUCATION.

Any study of the Chinese rural church immediately indicates that the Sunday School is the weakest link in the chain. The pastors always say this is because of the 'lack of teachers'. The whole Christian program in China impresses an outsider as being a preaching and not a teaching program. One gives and the rest receive. The group does not develop a theme or a lesson. When a minister superintends the Sunday School or teaches a class he simply preaches. He learns this method in the theological seminary where for three or four years he has listened to lectures for twenty hours or more a week. Classes in 'methods of teaching' are not usually found in lay-training schools, nor in any other curricula. Yet occasionally some ingenious teacher is found making use of handwork or helping the class to dramatize a Bible story, or conducting a real discussion, or applying the Christian teaching to the life problems of the class.

The scattered homes or villages of the members hinder the progress of the Sunday School. The men and sometimes



the women can go to the distant church but the children are anchored to their own little village.

Sometimes ministers complain that they have insufficient materials or literature, although there is much material available. As one studies the average church budget, religious education is nearly always the smallest item. One church of 230 members spent \$72 on its gateman and \$2 during the entire year on religious education. A small church of 39 members paid \$9 to its Bishop, and raised other denominational items in proportion, but spent only \$2 for the year on religious education. The next forward step of the rural church in China undoubtedly should be in the field of religious education.

The best rural churches seat about 150 people in the auditorium and usually have two small class rooms beside. Half of these good churches have an organ. One-third of them own a pulpit Bible, a church bell, and an oil pressure lamp. Two-thirds of these churches provide hymn books, Bibles, benches with backs, but without cushions, and an out-door bulletin board. Three things are seen on the walls of almost every church; Bible pictures, scrolls, and hymns written on large sheets of paper. An increasing number of congregations in Central China own a small farm which is rented out or tilled by their members, the proceeds of which go into the annual budget. A few churches own a cemetery for the use of their members.\*

The Church in China is a New Testament Church. It is not only apostolic in its practices but in its teaching. When pastors are asked for the chief points of emphasis in their teaching they always put first the life and teachings of Jesus and the facts of the New Testament. Little use is made of the facts of the Old Testament. In 87 answers to the question as to the chief emphasis in the training of members no pastor mentioned making use of the facts of the Old Testament.

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\* Data from a study made by the writer of 41 Rural Churches.

According to the pastors of a group of forty-one successful churches one-third of their members are actively helping or serving the church in some way. They are bringing people to the church, teaching others how to conduct family worship, leading a club, teaching a mass education class, witnessing and preaching in evangelistic bands, acting as a class leader or church officer, cultivating the church farm, and testifying willingly on all occasions. These things are done largely by the men and form an encouraging list compared to the rural church in Western countries, where ushering, singing in the choir, and attending church suppers too often complete the list of activities for the men of the church.

Sabbath Observance is not yet widely practised by the Chinese rural church. According to the statement of a number of pastors only eleven per cent of the members keep it. Four out of five of the farmer members work in their fields on Sunday. This is not entirely due to the urgency of caring for their crops because almost the same percentage buy and sell on Sunday. In some churches all of the merchant members close their shops on Sundays and in others all keep their shops open. This depends on the pastor's teaching on the subject. Four out of five pastors, however, believe that refraining from work on Sunday is impossible in the country and should not be required. The excuse they give is the poverty of their people.

#### CHURCH FINANCE.

As has been suggested previously, the financial problems in the rural churches in China are many and complicated. It is not uncommon for the younger missionaries to lay the blame for this problem on the earlier missionaries. Each new missionary feels that the 'old financial methods need to be changed'. As one missionary wrote, 'It has become increasingly apparent, especially to the younger members of our mission staff, that this method of procedure (mission subsidies) will never evangelize the field nor train the

churches to become indigenous'. This sounds like the year 1938,—it was written in the year 1902.

Almost every mission has half-support as a goal for each local church. One mission puts as the first point under its rural program, 'support of a pastorate independent of mission grants'. Many people feel that less expensive ministers must be provided. One missionary states, 'I have felt more and more convinced that something will have to be done to get leadership for the rural church with less expense. We have discouraged the churches by sending them men towards whose support they could pay only one-fourth or one half'.

In trying to escape from the old financial methods some groups are attempting most radical changes. This is illustrated by the following account from one mission. 'We are in transition from a property-centered program to a village-centered, home-centered, lay-leadership, evangelistic program. Formerly thousands of dollars were spent in buying extensive courtyards in *hsien* cities and market towns throughout these two provinces. Two or three paid evangelists were located in each of these to build up a church community centered around the property with its own primary school. Several thousand people joined these churches mainly in the hope of getting some advantage from the thousands of dollars being spent for evangelistic work in this field. For the past ten years we have been in the process of liquidating this extensive work. A hundred preaching centers have been closed and a hundred and fifty or more evangelists have been dismissed, and a considerable portion of property has been sold. Primary schools have been discontinued. Homes and chapel centers are still available to our evangelists and they are being urged to go to the villages, conduct home worship, build up little village fellowships, which from the beginning will be self-governing, self-supporting and self-propagating'.

On the other side of the question there are those who feel that self-support is becoming a fetish. To have self-



support as a goal, regardless of the size or age of the parish or the number of members who are called upon to provide the budget, is believed to be mechanical. One mission 'matches dollar for dollar' for what the local church pays. If the crops are good and the people can pay more, the mission pays more. If a drought hits the parish the mission subsidy is thus decreased. A large congregation that raises \$200 gets an equal amount. A new struggling group gets its \$50 matched and continues to struggle.

Another mission allows the pastor to stay in his parish for that proportion of the year which corresponds to the proportion of his salary paid by the local congregation. This plan stimulates self-support.

Each group, however, is trying sincerely and honestly in many different ways to increase local giving and decrease the subsidy. The rural pastor finds himself caught between the decreased mission subsidy and the lack of sacrificial giving on the part of his local congregation. In many instances we are crucifying the rural pastors on the cross of self-support.

It is undoubtedly true that self-support is making some progress. The number of churches that are now entirely self-supporting is probably between ten and twenty per cent. This variation is partly accounted for by the different meanings given to the term 'self-support'. The 1,669 churches mentioned indicate that twenty per cent are entirely self-supporting. A more careful study of a few churches, using as a definition of self-support the raising of the entire budget locally, indicates that only ten per cent are self-supporting.

From a small group of successful parishes studied we find that of a total average budget of \$483 the mission contributes \$276, or 57%. By parish here is meant a circuit, or group of churches or chapels, under one pastor.

The Sunday offerings in rural churches are small, amounting to about 10% of the total yearly gifts of the members. The average member gives a little less than two

coppers\* per Sunday. He does not consider his Sunday gifts as a part of his yearly pledge since it is not credited towards his pledge. Some churches are using small cloth sacks which are hung on a rack near the door. As each member enters the room he takes the sack on which his name or number is written and at the time the offering is taken he puts his money in his sack and places it on the plate. Thus the treasurer can credit the member on his yearly pledge with each Sunday's gift. This plan tends to increase the Sunday offering. Where it is not used the members pay their annual pledge, usually at harvest time, to the collectors.

With the very limited data available we find that 73% of the membership contribute to the rural church budget,—a percentage no lower than in the average rural church in western countries. The average gift per member in the Chinese rural church is between \$1.00 and \$2.00 (Chinese currency) per year. Cash gifts alone total less than this amount. It is the writer's opinion that the average gift per member in a Chinese rural church should be increased at least three or four times, but that this increase will come largely through a new spirit of sacrificial giving and also through gifts of produce and labor. No man works harder or more willingly than the Chinese farmer. A small church farm on which he could make some contribution by his labor, some handicraft, or the raising of produce or animals—perhaps on his own farm—will help to solve this perplexing problem of the church budget. One interesting thing about the Chinese rural church is the fact that there is almost no tithing and little sentiment in its favor. The Seventh Day Adventist communion stresses tithing. This communion teaches stewardship with as much zeal as the other groups stress evangelism.

#### EXTENSIVE VERSUS INTENSIVE POLICIES.

When the early missionaries came to China and saw the vast area of unevangelized territory before them they began taking long steps to cover it. No group ever worked

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\* A copper is one-fifteenth of a cent in U.S. currency.

harder. It was in some instances a 'hop-skip-and-jump' procedure. One Chinese pastor expressed this point of view when he said, 'I wish I could spend all my time travelling about and preaching. Looking after a church tires me. I have been trained to preach. I know that there are young members who need to be trained, but I would rather preach. I know there are people here who are sick, who are poor and who are losing their farms and they need help. But the only help I have for them is to preach the Gospel to them'. One cannot help but admire this man's consecration and clear conviction. But a different view is rapidly growing. For example, one pastor has a church in a market town and claims as his field every village within a radius of ten *li* (3 to 4 miles). He has a map which he has secured from the postal department on which he has already outlined his parish. One cannot say he is not an evangelist. His evangelism is an intensive variety in a small area.

When a pastor becomes parish-minded he soon seeks a relationship with other agencies working within the parish. For example, a certain pastor has a 'Community Council' in which representatives from the public school, the health center,—the gentry and the local government meet regularly to discuss with him his parish-wide program. He is seeking to Christianize all phases of community life.

The extensive program of the Church in China has made little impact upon its community as far as the number of converts compared to the total population is concerned. In speaking of the proportion of Christians to the general population in a rural parish, the late Dr. K. L. Butterfield said, 'It may be the optimism of the stranger, but I like to think that a community-serving church, with a membership of 3 to 5 per cent of the population, headed by a man who is capable of community leadership, supported by active laymen of the better sort of citizenship, could revolutionize the life of the community'.\*

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\* Butterfield, Kenyon L., *The Rural Mission of the Church in Eastern Asia*, p. 63.

Dr Buck, Professor of Agricultural Economics at the University of Nanking, suggests that 20 to 25 per cent of the community should be Christian to enable a church to influence its community. 'If the Christian group is to have a permeating influence in the community', he says, 'it should probably comprise at least one-fifth to one-fourth of the families of the community'.\* But when we get exact figures we find that the actual ratio of church members to the total population in the parish is exceedingly small. Here are a few examples taken at random:—One member to every 500 people: 1 : 1,000; 1 : 324; 1 : 120; 1 : 400; 1 : 460; 1 : 144 and 1 : 65.

Christian villages, that is villages with large numbers of Christians, are very rare. There are a few in Fukien Province, south of Futsing city, one in North China, and occasionally elsewhere.

Probably the greatest single need in the administration of the rural church in China is to change the extensive method of work to the intensive. This would mean using the same splendid evangelistic fervour in a smaller definite area, and concentrating in from six to ten adjoining villages until the Church has won more members and a larger place in the life of the community. The pastor's field should be a definite parish instead of the scattered preaching points many miles apart. He should minister to all of the families in this small area of from six to ten villages instead of travelling around so much as he does now. Many missions and church supervisors are organizing experimental rural parishes by which they hope to determine the value of the parish program.

The emphasis on evangelism which has been referred to, raises the question as to why the membership of the average church is not larger. One answer is that there seems to be more satisfaction in organizing a new small church than in increasing the membership of the present congregation.

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\* Buck, J. Lossing, *The Self-Supporting Church*.

Another is that the hazards of an enquirer in a Chinese church are many. A few first-class churches were studied to determine what happened to their enquirers or probationers during a recent two-year period. The total number of enquirers for the two years in each of the nine churches were:—29, 32, 72, 43, 21, 10, 20, 180, 20,—an average of 48 per church. Of these 48, only 15 applied for membership and 13 were received. A similar study was made of fourteen circuits in Fukien Province where the Church is older and better established than it is in most Provinces. The average number of probationers in two years on these fourteen circuits was 44, very near to the other figure of 48. Of these 44, 25 applied for church membership and 21 were received.

We thus see the constant losses which arise from the fact that the probationer is living in a land with a non-Christian background. The loss of the enquirer may be due to the family or employer, or perhaps to the return to some bad habit. The list of practices or old customs this new enquirer must give up are legion,—gambling, cursing, smoking, drinking, idolatry, paying to the up-keep of the temple, ancestral worship, necromancy, concubinage, kitchen gods, foot binding, baby daughters-in-law, charging high interest rates and many other things that may have been an integral part of the life of his family or community. This is an index of some of the problems the Church and the missionaries are facing.

#### PLANNING A YEAR'S PROGRAM IN A CHINESE CHURCH.

A church program is a written statement of what the pastor and his people decide to do. It is possible but hardly probable that a church may have a program unless it has been discussed and recorded. It goes without saying that the Chinese program must be made to meet the local needs. In this respect a program is never quite successful if it is handed down by a missionary or pastor. It must be discussed,



formulated and adopted by the members in order to receive their support. Some pastors do not like a written program. They prefer to do things 'on the spur of the moment', and do not like to be tied to a plan. But experience shows that most pastors welcome help and suggestions in regard to a written program for their church.

Every school has a program which it calls a curriculum, every railroad a program which it calls a time-table, every architect a program which he calls a 'blue print'. We have standards of weights and measurements, standard grades for eggs, for milk, for money. So it seems reasonable to consider a standard program as desirable for a local church.

When an active, progressive pastor starts to write out his church program, he usually finds that the process clarifies his own ideas. It gives him definite aims and specific goals instead of only good intentions. When a church program is written it also helps the members to see more readily the objectives of their church. Non-Christians are often amazed at the many phases of work which the church is undertaking. Young people especially welcome the planning process instead of stumbling along blindly. A planned and printed program is the best available form of church publicity. It tells about coming events, it shows the relationship of one phase of work to another and it prevents one-sided and single-track thinking.

The Rural Department of Nanking Seminary has an Extension Service which operates in the Provinces near Nanking, and also in other Provinces by cooperating with the theological schools. One of the features of this Extension Service is to help rural pastors and congregations to formulate their church program. The Extension workers seek to help each pastor and congregation to develop their own program according to local needs, but it has been found that a 'standard' or 'par' is helpful in suggesting definite activities and objectives to the local people. Some of the activities in this 'par' standard might be done by other agencies than the church, but it must be borne in mind that

these other agencies are very few in China. All of the activities in any standard should not be started at once, since a church program should grow from year to year. Some churches attempt only one new project in each of the general divisions in any one year.

It should also be noted that these projects or activities are methods or means to an end, but are not an end in themselves. The winning of souls to Christ and the establishment of His Kingdom is the goal of every church program. The standard program which the Nanking Rural Extension workers use is given here in full, with the hope that it may offer suggestions to all rural pastors in the Orient.

#### *A Suggested Program for a Rural Church in China*

##### *The Parish.*

1. A Parish Map, with boundaries noted, showing roads and all villages within the parish.
2. The selection of a few villages within the parish for immediate intensive experimental work.
3. An accurate and revised record of the church membership.

##### *Adult Education.*

1. Literacy classes provided for all members under fifty.
2. Definition of literacy requirements for all enquirers.
3. A Reading Room and Loan Library, with material on health, agriculture, citizenship, religion, home-making and children's literature.
4. The sale and distribution of literature, books, pamphlets, and pictures in the reading room, including Bibles and Gospels.
5. The organization of a Mass Education Committee, composed of Government teachers, officials, students and the pastor, to promote community-wide literacy classes.
6. Books and pamphlets on health, agriculture, citizenship and religion placed in tea shops and restaurants.

7. Occasional lectures in the church for the public on health, agriculture, citizenship, home improvement and religion.

#### *Homes.*

1. Promotion of certain Christian Home-Standards adopted by the church, such as grace at meals; hymn charts on the walls for learning hymns; daily family worship; Christian pictures or scrolls on the walls; a vegetable garden; some flowers in or near the house.
2. Birth-control information for mothers from nurses or physicians.
3. The making of children's toys and play equipment by the women of the church for the home and for use at the parsonage and at the church.
4. Parent discussion groups with eight to ten sessions, including such subjects as marriage, questions of youth, diet and nutrition, relations between parents and youth, child care and child guidance.
5. An organized vacation tour for farm women to educational and civic institutions in some nearby city.
6. Observance of 'Christianizing-the-Home Week,' with meetings each day dealing with parental problems and religion in the home, followed up with literature on the subject.
7. A Women's Day at the church, at least once a month, to discuss such questions as child welfare, family life, home improvement, and the teaching of religion in the home, with additional local social service projects and the introducing of home-crafts.

#### *Health.*

1. If no Government health center is available, a First-Aid Box or Medical Kit provided by the church for the community, with someone trained to use it.
2. The attendance of the pastor once a year at an institute or class dealing with public health or the prevention of disease.
3. A sermon on health and the prevention of disease, at least twice a year.



4. Regular short talks by a nurse, wherever one is available, at the Sunday School session.
5. Construction of a sanitary toilet for the church.
6. Provision for special training of someone in the church or community in maternal hygiene or midwifery at a hospital or a Government Short Course.
7. A Health Standard for all Christian homes, adopted by the church after careful discussion, including such things as:—adequate windows and skylights; a fly-proof cupboard for food, a fly-trap and a fly swatter; individual washbasin and towel; daily sweeping in and around the house; inside walls white-washed once a year; cooked food served hot and all dishes washed in water that has been boiled; a chimney or flue for the cooking stove; mosquito nets for all beds; the use of only drinking water that has been boiled; an out-door family toilet, covered to keep out flies, which can be used by children as well as adults; separate rooms away from the living rooms for animals and farm tools.
8. Observance of Health Week at the church each year, in co-operation with a mission hospital or Government health agency, including an exhibit of health charts, distribution of health pamphlets, inoculation and vaccination, health lectures and a baby welfare clinic.
9. The setting aside of special places from which drinking water is to be used.
10. Each family urged to have extra chopsticks for serving.

#### *Agriculture.*

1. A Farm Study Club meeting weekly for at least two months of the year, through which to promote some of the following projects:
2. Introduction of better seed: wheat, barley, rice, soy beans, corn, cotton, millet, *kaoling*, and silkworm eggs.
3. Cultivation of some new vegetables to improve the family diet: tomatoes, Irish potatoes, cabbage, spinach and carrots.

4. The promotion of top-grafting and budding of fruit trees, by training one or more laymen, and the introduction of fruit trees.
5. Introduction of better sires, especially chickens and pigs.
6. A church garden, including a little tree nursery, a vegetable bed for distribution of seedlings and a flower garden.
7. Ownership of a milk goat by the church, or the pastor for the use of the pastor's family or for the sale of milk in order to introduce its use.
8. A one to three days Farmers' Institute at the church, assisted by agricultural extension workers, on better farm methods.
9. The organizing, promoting and supervising, in co-operation with the Government if possible, of one or more co-operative clubs, for such services as credit, storage, marketing, buying, producing, pure seed control, the buying of work animals, provision for funerals, or digging wells for irrigation purposes.
10. The promoting of some simple new village industry or homecraft that will give employment and income during the months when farm work is slack: cloth weaving, making stockings and towels with small knitting machines; making peanut butter, purified cotton-seed oil for cooking, soap and *soy* bean 'milk'; the spinning of woolen thread and yarn and the knitting of garments and weaving of cloth from the wool; weaving blankets, mats and straw braid for making hats; canning; making of pottery.
11. The securing of vaccine or serum, when needed, to prevent disease among animals, such as hog cholera and rinderpest.
12. The promoting of a boys' and girls' club for agricultural and home-making projects.
13. Community Fairs with agricultural and home-making exhibits and with recreational and drama features.
14. The observance of Arbor Day with each church member planting at least one tree in addition to those the whole church membership plants.

15. The distribution of insecticides and of material to prevent plant diseases.

*Gospel Extension.*

1. Intensive evangelistic campaigns, at least a week at a time, of visiting and preaching in selected villages, with a follow-up training program which emphasizes the personal needs of the people in these villages.
2. The training and organizing of both men and women into evangelistic teams for home visiting, distribution and explanation of tracts, and witnessing.
3. A tactful effort to win 'big families' and community leaders.
4. Regular visitation of enquirers and members for training purposes.
5. Prayer meetings and preaching in Chinese homes and chapels in neighbouring villages, according to a regular weekly schedule, with the help of unpaid lay preachers or other lay workers.
6. Special seasonal evangelistic services in the church.
7. An up-to-date list of prospective members, classified as 'friends', learners, enquirers and candidates for church membership.
8. A voluntary class in Religious Education of pupils from Government schools.
9. The use of special events in teaching religion: floods and famines, seed time and harvest, sickness and death, and various festivals.

*A Training Program.*

1. Enquirers' training classes, meeting regularly.
2. Special training classes in Bible study, during the winter months.
3. A winter institute at the church for training church officers, Sunday School teachers and other lay workers.
4. A special class in church music, and a period on Sunday for teaching hymns.
5. A Sunday School, meeting for at least an hour on Sunday, with the following groups: church members, enquirers, (men and women meeting separately), and

- the children divided as far as possible according to age groups and meeting separately from the adults.
6. Sunday Schools in neighbouring villages, conducted by lay workers in a church, school, home, court, temple, threshing floor or in the shade of a tree.
  7. The attendance of at least one layman once a year at a short training course with expenses paid by the local church.
  8. A Daily Vacation Bible School.
  9. The attendance of the pastor each year at a Short Course for rural pastors, with expenses paid by the local church or mission.
  10. The attendance of the woman worker, or the pastor's wife or some other suitable person, at a Short Course in Family Welfare and Home Religion, with expenses paid by the local church.
  11. The attendance of one or more unpaid lay preachers at a Short Course for training in preaching.
  12. Reading by the pastor of at least one book a month.

#### *Church Finances.*

1. An annual budget, made out and adopted by the church, including such items as salary, light, repairs and upkeep on building, Sunday School supplies, Bibles, hymn books, denominational apportionments, local charity, training of lay workers, library and reading room supplies, Gospel extension supplies, travel expenses of the pastor and others to attend training schools and denominational conferences.
2. An annual Every-Member Canvass to secure individual pledges, from each man, woman and child who is a member of the church, of weekly cash gifts, harvest gifts, labor gifts, crops, animals, home-crafts.
3. A chart on the in-door bulletin board listing the names of all givers (not the amounts) and the dates to which the pledges are paid.
4. A steady increase in the proportion of self-support, such proportion increase to be voted by the local congregation.

5. The use of small sacks or other containers for the weekly offering of all members, in order to keep an accurate account of all gifts and pledges.

*Church Buildings and Equipment.*

1. A church building with some Chinese architectural features but with greater emphasis upon the universal qualities helpful to worship and religious education.
2. Sufficient windows and sky-lights in the church to give adequate light and air, but no windows in the end of the church toward which the audience faces while at worship.
3. An altar with a cross at the chancel end of the church auditorium.
4. Equipment for visual education; blackboards, hymn charts, Bible charts, Christian pictures, maps of Palestine and a stereopticon.
5. A church building with an auditorium, a reading-reception room, a nursery, a kitchen with equipment for church dinners and two or more additional rooms for classes and group meetings.
6. Provision for hospitality by which members from distant villages may stay overnight.
7. A home for the pastor and his family; as far as possible a 'demonstration home'.
8. A Christian cemetery, planted with trees, and with rules and regulations, for use by the families of church members.
9. A few articles of equipment to loan to members for weddings and funerals and other occasions; the church to assist poor families at these times, as need may arise.
10. Small chapels or prayer rooms set aside in homes in several of the out-lying villages as evangelistic centers for Gospel extension.
11. An organ or some Chinese musical instruments for use in the church services.
12. The interior walls of the church painted a soft color or white.
13. Pews with back rests.

14. A church bell as fine in tone as a good temple bell to call the people to church from the nearby villages.
15. A bath-room at the church for women and children.
16. A lawn in front of the church, shrubs planted around the foundation and trees planted in the rear.
17. All decorations for special festivals removed within two weeks after the special occasion.

*Citizenship.*

1. A bulletin board at the front of the church, displaying national, local and church news.
2. Special celebration of some of the national holidays, as well as of the church festivals, making them all more Christian.
3. Friendship and co-operation wherever possible with the public school teachers; the elimination of competition between church and government schools and of church primary schools, in case there are Government primary schools.
4. Creation of public opinion for better Government schools and the encouragement of parents to send their children, especially their girls, to school.
5. Assistance in establishing Government schools throughout the parish.
6. Sermons and other teaching against gambling and the use of cigarettes, heroin, opium and intoxicating liquors.
7. An organization of the church youth for educational, social and religious activities and for promoting community service and national patriotism.
8. At least once a month during the winter a Men's Day to discuss such questions as marketing, seed and livestock improvement, health and Government, Christian standards of business, current events, and to settle occasional disputes.
9. Co-operation with the New Life Movement in its plans for community improvement and the improvement of customs.
10. Co-operative arrangements with the Government schools and with Government health agencies, the



New Life Movement, and the local Government officials through a local Community Council.

*Worship.*

1. Regular weekly services of worship at a definite hour, with the order of service mimeographed or else written on a large wall chart and hung on the front wall.
2. One unified theme for a worship service with the sermon, prayers, scripture and hymns all related to this central theme.
3. Special seasonal services, including Easter, Children's Day, Ch'ing Ming Festival, Thanksgiving, Christmas, Rural Life Sunday and Home Week.
4. Special observance of the church festivals according to the traditions of the denomination.
5. Promotion of order, reverence and beauty in worship by having stated periods for entering and leaving the church after the service begins, so as not to interfere with the worship of others; providing ushers, at least after the service begins; the pastor directing the congregation in the different attitudes for prayer, praise, etc. so that all will rise or be seated together.
6. The use of members of the congregation, especially the younger members, in occasionally reading the lesson, offering prayer, making a short talk, or leading in the singing; in each case the member notified in advance.
7. Observance of the sacraments at regularly stated times according to the traditions of the church.
8. A choir, or an individual appointed to lead the singing of the hymns, seated in one of the front corners of the auditorium, but not on the platform.
9. A period of silent meditation and prayer on entering the church.
10. In addition to the regular sermon, a special short sermon each week for the children.

THE NANKING EXTENSION SERVICE.

We have just given the program provided by the Nanking Extension Service. For several years the Nanking

Theological Seminary has been developing a strong Rural Church Department. It was only natural for any nation-wide program affecting the rural church to have its beginnings at Nanking. Under the guidance of Dr Handel Lee, President of Nanking Seminary, and of Professor Frank Price, head of the Rural Church Department, a nation-wide interdenominational program of extension services to rural churches in China has been inaugurated. During 1936 and 1937 the country was organized into six districts under this plan; the East China district centering at Nanking, the Fukien district with headquarters at Foochow, and the North China area with Peiping as the center. Canton, Hankow, and Chengtu constitute the centers of the South, Central and West China districts respectively.

Mission work has usually been classified under three heads, evangelistic, educational and medical. Every missionary soon becomes so overwhelmed with his task, whatever its nature, that he feels he must give it all of his attention and therefore leaves the other two aspects of missionary work out of his schedule.

The schools and hospitals are institutions with big buildings and with a large staff, and even in depression periods the Mission Boards feel that these must be maintained, though the small church units are neglected. This new nation-wide Rural Church Movement is an attempt to co-ordinate the three main branches of mission work around a unified rural church program and so to re-center the primary interest of all missionaries in the Church.

The new plan is a co-ordinated program with all branches working in a unified and integrated extension service. The health people carry health education out into the rural community and put public health into the year-round program of the rural church. The schools add extension teaching to their present plan of resident teaching. Some teachers are assigned for half-time to this extension program.

The Extension workers are specialists in their fields,—evangelism, religious education, health, homemaking or agriculture. Usually the seminary representative acts as chairman of the group. This group carefully chooses a small number of places for special development which are called 'Experimental Rural Parishes'. These are parishes in a definite area with a ministry to all of the families in that area.

The use of the word 'experimental' simply shows that the pastor and his officials commit themselves to trying some new methods. Some of the attempts succeed and some fail, but in the process new trails are broken. This differs from a 'demonstration church' which has already achieved success and which is used as a model for others. The Experimental Parish should not be thought of as similar to a little solar system with one strong church in the center and several out-stations. Rather it is a federation of village churches, each one occupying the same position in the group. It is a 'co-operative', rather than a corporation.

As far as the preaching services are concerned it corresponds to the English Methodist circuit. A pastor and a woman worker, both trained and paid, are assisted by several unpaid lay preachers. It is probably unique in its emphasis upon various types of community service. The report of the North China Institute for Supervisors of Rural Work, meeting at Anyang in April 1937, stressed this fact as follows:

'While recognizing that it is the duty of the members of a church to support financially the church to which they belong and to strengthen its position in the community, we also recognize the obligation of the church in helping to raise the standards of living of its members and in helping them to solve their problems of livelihood. This is a part of the work of the church in the saving of the whole man in all of his relationships and touches very vitally the point where man and God work in closest cooperation. We believe that these lines of service are as essentially a part of the program of the church as is the work of preaching or religious

education, and that a church must develop along these lines, just as in other lines of work if it is completely to serve the community and to develop a truly Christian Society.'

The aim of the Extension workers is not to build up a department but rather to dignify the work of the rural pastor. They are trying to strengthen him, and, like the rods of re-enforced concrete, they help most when they are hidden within the cement. Short Courses are held in each area and these the rural pastors attend. About once every two months two of the Extension workers aim to visit each Experimental Parish and inaugurate new plans and help with the local church program. As they watch one project succeed they introduce the method to the next place and so become carriers of the contagious germs of success from one parish to another. Once or twice a year Institutes for lay workers are held in different parts of the area.

At the heart of each district Extension Group is a theological seminary. A part of the time of the extension workers is given to teaching courses in this school so that all pastors who go out to churches in the future will have gathered the inspiration and a knowledge of the methods of this small group of successful pastors in the Experimental Rural Parishes. Only 150 of these Experimental Rural Parishes are planned for all of China, which are all too few for the million villages of the nation. If the Christian Church of the West enters fully into its opportunities for service in China this work will be greatly enlarged. One rural parish will be described here to show the intrepid courage and tireless spirit of some of these young Chinese pastors.

#### THE BO HIE DONG PARISH.

In Fukien Province, about 40 miles up the Min river from Foochow in the Mintsing district, is the Bo Hie Dong parish. The superintendent of the district, Mr Laio, a

graduate of Nanking Theological Seminary, and the pastor, Mr Uong Ding Ching, a graduate of Fukien Union Theological Seminary, are progressive, energetic young men. When the Extension Service to Rural Churches was initiated by Nanking Seminary in Fukien Province this Bo Hie Dong church was the first one selected as an experimental rural parish.

For sixty-one years this congregation has carried on with the help of many faithful pastors. Converts were won from the nearby villages and an efficient church building was erected. Without the careful foundations which had been laid by others, the present program of pastor Uong Ding Ching could not have been started.

Two years ago when he came to the parish economic conditions were discouraging. Farmers were near bankruptcy; banditry had taken its toll of lives and property; there was a dearth of farm animals, as well as of fruit trees and vegetables. Everything seemed to depend upon the growing of rice. The weaker Christians had dropped out of the church. This is Mr Uong's own description of the situation when he came: 'The social conditions were poor; everything was left behind; morality was low; customs were rotten; nothing constructive was heard; the Christians had been caught in the current and had dropped from the church. My heart broke when I first came to this place.'

Strangely enough Mr Uong, (pronounced Wang), began his work with the young men, which is the group most pastors leave to the last. His first move was to start a young men's training class, out of which grew a 'Rural Improvement Society'. He was very wise in starting these young men immediately upon the task of trying to make their community a better place in which to live. A 'Health Week' was inaugurated. Health posters were displayed throughout the villages to arouse interest. A doctor from the public health department of the county was enlisted to give his services for the week. Every day he and the pastor went to different families to give physical examinations,

with special emphasis upon the children. Each afternoon from 3 to 5 o'clock a clinic was conducted at the church. Health talks to which all were invited were given in the evening. On one of these evenings a health play was enacted. On three afternoons a class was held for mothers on sanitation and health in the home. Saturday evening was 'tooth brush night' for the children. Every family whose members knew how to use a tooth brush and who used it, were given new tooth brushes as a recognition of their 'skill'. One afternoon a Baby Contest was held for which prominent citizens contributed the prizes, not for the most beautiful but for the most healthy baby.

When this Health Week was over it was felt that instead of simply discussing health and discovering ailments, the community should start a year-round campaign to prevent sickness. It was discovered that smallpox and malaria were the two most prevalent diseases. A springtime vaccination campaign was held and a total of over 800 people were vaccinated. This was followed in the autumn by a malaria-prevention campaign. In order to give permanence to this work a regular weekly clinic is now held at the church. Gradually this pastor and his people are changing the health habits of this entire community of 20,000 rural people. As the families became more health conscious they discovered that many infant deaths, blindness and other illnesses were due to the ignorance of the old-fashioned midwives. Now a school for midwives with a Government instructor is held at the church.

This pastor has demonstrated that an individual church with the co-operation of a Government doctor and a nurse from a mission station can direct a thorough health program. Apparently this is the way the gospel of health is to be given to the million Chinese villages, since the mission hospitals are so few in number and usually are located in large city centers.

Evangelism is at the center of the program of the Bo Hie Dong church. Each year a week of special evangelistic



meetings is held. Members go out during the mornings of that week to witness and preach in the nearby villages. In the afternoons there is a women's Bible class and also a children's meeting. The evenings are used for the public evangelistic services. This week of meetings is no different from similar meetings held in other countries, but the year-round evangelistic program or follow-up is very different. This consists of the work of evangelistic bands who go out in small groups on Wednesday evenings and Sunday afternoons. One interesting feature of the work of these bands is a movable pulpit which they have constructed. It is very light in weight and resembles any plain pulpit except that it can be folded together for carrying. Its unique feature is that when it is in use Bible pictures and charts can be on continual display. These pictures and charts are fastened together in long rolls like a movie reel. They are wound around wooden rollers which are turned with a small crank. The speaker illustrates his lesson with these pictures which appear regularly in the front of the pulpit frame. The pictures help to bring the non-Christian groups together on the village streets or in homes, and greatly increase the efficiency of the evangelistic bands.

The result of the preaching of these bands has been the establishment of evangelistic centers. As the interest of a certain group increases a small constituency of listeners and learners is developed. A room in one of the homes is set apart regularly for the weekly service. A preaching table and a hymn chart are kept there for regular use. Four of these evangelistic centers have now been established, in the villages of Lu-Chiao, Weng-Kang, Iu-Tai, and Sang-Ca. Three additional centers will probably be started before the end of the year.

The Church in Korea has also grown largely by the use of evangelistic bands. Probably no other plan would be of such great help to the extension of the Gospel throughout the Orient as similar bands in every church.

One of the limiting forces to any on-going church in China is the poverty of the people. A Western pastor would probably become discouraged if he had to meet the problems which the average Chinese pastor faces. Mr Uong is attempting to meet the economic problems of his farmers in several ways. In the first place he is trying to introduce the raising of more vegetables. *Beri-beri* is caused by exclusively eating a rice diet. This disease is at its height here in the spring of the year, after winter when rice is the main part of the diet. The land back of the Bo Hie Dong church has a poor red clay soil, but the pastor has fertilized it and planted it with vegetables. It has been laid off into about ten patches and one young man is responsible for each patch. Several new vegetables, including cauliflower, cabbage, tomatoes, spinach and Chinese mustard, have been introduced with success. By means of this demonstration the farmers have become interested in growing vegetables for themselves and the pastor has constructed a hot-bed for seedlings which he distributes.

Rice is the main crop here as it is in most of the Orient, because it is best adapted to small acreage and abundant hand labor. The care of the soil, the use of fertilizer and the harvesting of the crop are already done exceedingly well in China. The main improvement to be made is in the selection of better and tested seed, by the use of which it has been found that the yield can be increased as much as 50 per cent. In this parish twenty-one farmers have begun selecting seed. This is done by picking the large heads with many kernels for use as seed. It has been found that a rice plant may have as few as 300 grains or as many as 2,900 on one stem. If the average number is increased from 1,000 to 1,500, as is easily done by seed selection, it is not difficult to increase the yield by 50 per cent. This increase makes the difference between poverty and prosperity. The Chinese farmer seems to be 'born to the soil' and his field for him is the 'good earth'. He tends it well. However, he has only recently been introduced to the scientific processes of

plant breeding. When Westerners first go to China they feel that they must introduce machines, the result of man's wisdom and experience, but all are learning that better plant breeding is a more desirable solution of the problems of Chinese agriculture. The technique of seed selection is taught these conservative and uneducated farmers by planting selected seeds in one section of the field and the ordinary seeds in another section of the same field and then comparing the results.

The same methods are being employed in improving the small animals. The pastor could not get the new methods adopted till he had tried them first, so he is raising improved breeds of poultry, rabbits and pigs. Although he is only beginning, his methods are scientific, since he crosses the pure bred with the native stock. A Chinese hen laid 73 eggs in a year. An imported white leghorn hen laid 168 eggs. But a hybrid or cross between native and imported laid 186 eggs. The imported stock provided the laying qualities and the Chinese fowl, adapted to local conditions, provided the vitality. This is an indication of the method needed in all types of improvement in China.

The latest plan of improving the livestock has been to introduce Poland-China pigs and cross them with the native breeds. Ten young men are engaged in this pig-raising project and are giving their earnings to the church. By this method the church budget is supplemented and an improved breed of animals is also introduced.

The three phases of the church's program,—evangelism, health and economic improvement,—are regularly emphasized, but the program of religious education in this church is in many ways a model for other rural churches. Its success has been due largely to the helpful counsel of Miss Roxy Lefforge, the general secretary for religious education of her mission. She spends most of her time in rural churches helping to inaugurate specific improved practices. The meagre monetary support which she receives is a marked contrast to the far-seeing constructive ideas and

ideals that she is giving to the rural pastors of this Province.

The pastor of the Bo Hie Dong Church must plan his religious education program for adults as well as for youth, for the non-Christians as well as for the Christians, and for the illiterate as well as for those who can read. He has three Sunday Schools, one for the Christian children, one for the adults and one for the non-Christian children. Likewise he has two preaching services, one for adults and one for children. In addition to his Bible class for women he has another class to teach illiterate women to read so that later on they can study the Bible.

The phases of the program of religious education for Christians will be described first. The first group is called by the pastor his 'Little Christians'. They are children and juniors, but the distinctive thing about them is that they are just what their name signifies—little Christians. There are one hundred and twenty in this group, and their aim is given as 'making Jesus their perpetual friend'.

The next organization is his 4H Club, or Four Leaf Clover Club. It is similar to such a club in America, where we start with the Head and the Hand, but seldom get as far as the Health, and never to the Heart side of the four-leaf clover. Mr Uong has turned the Hs round and starts with the training in the spiritual life. He believes that this is like the compass on the ship, the most important instrument in guiding other activities. His Health emphasis comes second in his thinking and it is badly needed here where the ravages of contagious diseases take their yearly toll. Knowledge along the line of agricultural improvement is also greatly needed. This 4H Club program is only beginning in China. The Boy and Girl Scouts have had a rapid growth. Their organization is largely militaristic, while the 4H Clubs seek to beat their swords into plowshares and their spears into pruning hooks.

Daily Vacation Bible Schools are the next steps in this well-rounded program of religious education. These are

not 'Vacation Church Schools', that is, five-day-a-week schools for church children in vacation time. Pastor Uong uses these schools in villages where there is no church or Sunday School. For six weeks he has four of these schools, each with a total attendance of 120 pupils. Six volunteer teachers take charge of them. The four villages are in the outlying sections of his large parish, Lu-Chiao, Weng-Kang, Tien-Chung and Chien-Peng.

A two months' literacy class for women during the winter is a part of the religious education of this Bo Hie Dong church. Since the mother is the controlling influence in the home, Christian mothers mean Christian homes. When it is remembered that only two per cent of the farm women in China have ever attended school, we see some of the obstacles the Church in China has to overcome. In this church twenty-one women are enrolled in this two months' literacy class as the first step up the long hill to Christian motherhood.

We have already mentioned that Pastor Uong started his forward program with his young men. He is also advancing with their help. During the recent winter he held a five-weeks training institute with classes and demonstrations throughout the seven days of each of the five weeks. The purpose of this institute was not simply personal improvement of the young people themselves, but rather the training of them for specific tasks that need to be done. They learned how to win people to Christ when they went out to the evangelistic centers. Some of them learned how to lead the singing. All had experience in the conduct of worship. Methods of handling the finances of their church were taught. Most of the classes were held in the church, but some met in nearby fields and gardens where they played games and learned how to conduct recreational meetings.

Along with many other churches in China the Bo Hie Dong church observes 'Christianizing-the-Home Week'. Classes and lectures are given each evening of this week on

some phase of home improvement. After the evening service the leaders in the church scatter to the homes of all the members and assist them in conducting family worship. In addition to this special week, every three months one Sunday is given to this theme. A study class for parents has grown out of the emphasis upon this topic.

The program of religious education for non-Christians is similar to that for Christians, except that it must be taken to the people instead of expecting them to come to the church. Sometimes non-Christians will come to the church for recreational meetings, evening classes or dramatic entertainments. One of the unique ways of reaching those non-Christians who can read is by means of a circulating library which is housed in two boxes each with a door and shelves for seventy-five books. These are fastened to the ends of a bamboo pole and carried on the shoulders of the young men of the church. Fourteen church members have volunteered to each give one day a month to the cause. During the month forty-three villages are served. Although the villages are not very far apart, the young men walk a total of 360 miles in making the circuit. Over 200 books per month are read through this means.

If the great man is he who does his big task against the greatest odds, this pastor would qualify. The writer was with him once when he was helping one of his members plan a pig pen. The idea of the new pen was to get the pigs out of the house. A farmer in the West would feel sorry for a Chinese who was so ignorant as to keep hogs in his own home, but he had to do this to keep them from being stolen. And so the pastor and the farmer discussed the question as to how near the pigs should be to the house to be safe from thieves and how far away to free the house from the odors of the pen. The 'run' in front of the pen should ordinarily be on the south side to get the sunlight, but again this would expose the pigs to thieves. But to build the 'run' on the other side would put the pigs too near a neighbor's house, for houses in Chinese villages are



close together. Then the next question to be decided was how high the stone fence must be to keep out the tigers, and lastly how to build a mudproof floor as hard as cement but something that this farmer could afford.

On another day the writer was with him when the question of building two additional rooms on a nearby parish house was being discussed. If these rooms were built on the front to the south they would hide the view of the church; there was no room on the east because a 'big family' house was there; on the north no land was available; the only space left was the west where there was plenty of free space. But, no, this could not be done because there was a dragon under the big, red rock on the west. The Christians did not believe there was a dragon there but the non-Christians of the village did. At the suggestion of digging beneath the stone to see if the dragon was still there, the villagers replied, 'No, he might temporarily be absent, but he always returns and if any calamity should befall the village it would be because the church disturbed the dragon'.

To be a rural pastor is a man-sized job. Pastor Uong's salary was \$20 (Chinese currency)\* per month. Part of this was paid by his people and part came from missionary gifts. Since the depression came to China at the same time as to America he is now receiving only half his salary. He has not complained about this. He said, 'The future of this church does not depend upon me but upon the power of God. I have no fears for the future'. His calm courage comes from within.

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\* \$6.00 U.S. currency.

## CHAPTER II

### THE RURAL CHURCH IN JAPAN

#### AGRICULTURE IN JAPAN.

There are more farmers in Japan than there are people in any other single industry,—in fact, there are almost as many farmers as there are people in all other industries combined, since out of every hundred households forty-three are farming. It should be noted that there are almost as many farm households in Japan as in America, or in other Western countries. In 1935 the number of farm households was 5,610,607. Until 1933 the total number of farm households had a gradual yearly increase, but after that date they began to decrease. This decrease is probably due to the speeding up of industry related to armaments. However, at no time during recent years has the increase in the farm population kept pace with the total national increase in population. It would be fair to say that Japanese agriculture has been in a static condition for some time.\*

Japan differs from other countries in having subsidiary occupations where many things are manufactured or processed in the home. This is one reason why Japan is able to compete successfully in markets throughout the world. Twenty-six per cent of the farmers do so much with other occupations that in the population statistics they are listed as 'subsidiarily engaged in agriculture'.

Tenantry is no more of a problem in Japan than in other countries. Out of every three farmers, one is a tenant, one cultivates his own farm, and one does both, that is, he owns a small tract and leases another. Tenantry has been increasing slightly every year since 1928. For the

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\* The data on agriculture have been gathered from the latest Statistical Abstract of the Ministry of Agriculture and Forestry covering the years 1926 to 1935 inclusive.

year 1935 the figures given are: farm households cultivating their own lands, 31 per cent; tenants, 27 per cent; and households cultivating both their own and leased lands, 42 per cent.

Farms in Japan are surprisingly small. One-third of the farm households (34%) till a farm of  $\frac{1}{2}$  to  $1\frac{1}{2}$  acres; another third (34%) cultivate farms from  $1\frac{1}{2}$  acres to  $2\frac{1}{2}$  acres; of the remaining third (32%), 22 per cent cultivate farms from 2.47 to 4.49 acres and 10 per cent cultivate farms which are more than 4.49 acres. There has been a consolidation of fields but not an enlargement of farms. The farmers of the medium-sized farm, that is from  $1\frac{1}{2}$  to  $2\frac{1}{2}$  acres, are increasing, while the others are slowly decreasing.

Japan is a country of beautifully wooded hills. The fields are in the small valleys and along the sea coast. Only 16 per cent of Japan proper is arable. A little over half of all the farm land (53%) is used for raising rice which is the predominant crop. The rice fields are flooded and the other portion of the arable land (47%) is upland farms. Included within the great rural areas are the small fishing villages where live the million and a half persons who are engaged in fishing.

When the opportunities and handicaps of the Japanese farmer are considered it is fairly accurate to say that there is no better farmer in any country. He conserves the soil; his land is well pulverized and his fields are always free from weeds. Although his work is hard he finds time to beautify his premises. Flowers and shrubs are nearly always seen around his home, he uses improved and tested seeds and his animals, if he has any, are well fed. Probably no farmers in the world work harder. The winter wheat crop is barely harvested before the summer rice crop is transplanted into the same fields. Both men and women work long hours tending their crops, the mother often with her baby strapped on her back. In the busy season people are in their fields before six in the morning and stay there till after eight in the evening. In the rice fields much of the

day's work is done while standing ankle-deep in mud and with the back bent.

Probably no other race shows such unquestioning faith in the Government nor such undivided loyalty to their country. The reason for this is that their leaders have united religion and patriotism. This fact also explains why the extension of the Christian Gospel is so difficult in Japan.

One of the unique phases of Japanese rural life is that a large proportion of the population belongs to co-operative societies. These are for the purposes of credit, selling, purchasing and utilization. There seems to be a steady progress in the co-operative movement. While comparisons are difficult it is quite probable that neither Denmark, Sweden nor New Zealand surpass Japan in the proportion of farm business that is handled by co-operative societies. Japan, from one end to the other, is a land of successful co-operative societies.

Our interest in Japanese agriculture is its relation to the rural church, and especially its relation to some of the problems confronting the rural churches. The two main types of community service that stand out above all others are the Rural Gospel Schools and the Seasonal Day Nurseries.

#### RURAL GOSPEL SCHOOLS.

In no other country has the Rural Gospel School been so well organized. Young farmers, usually from twenty to thirty in number, have been brought together at some town church, and have been given a very intensive short course in the fundamentals of the Christian religion, in sociology and economics, and in agriculture. The students live together and have many personal contacts with their teachers, all of which helps to bring about permanent results. Those who attend go back to their villages to be better farmers and better Christians.

This is a new type of training of lay leaders that might well be tried in other countries. It has united the practical

knowledge of farming with applied Christianity. Some fear that the enthusiasm for the Rural Gospel Schools is decreasing and that new subjects should be introduced into the curriculum in order to keep up the interest. Probably the main obstacles to their progress, however, is the fact that the Government is copying their methods and is conducting many similar institutes. It is the old story of the Church initiating new services and, when these services have become successful, the State taking them over and making larger use of them.

With the Government increasing its agricultural institutes for young farmers, the Church is putting more emphasis on the 'gospel' part of the Rural Gospel Schools. In 1930, 70 per cent of the program was given to agriculture, economics and sociology, and 30 per cent to Christian teaching. Now 70 per cent of the curriculum of the average school is composed of subjects dealing with Christian principles and applied Christianity and 30 per cent deals with agriculture, economics and sociology. At the present time about 30 per cent of these schools are for women and 70 per cent for men.

#### SEASONAL DAY NURSERIES.

In the Seasonal Day Nurseries small children are cared for by the church from early morning to late at night while their parents are at work in the fields. These nurseries are held during the busy season, usually during the time of harvesting wheat and transplanting rice.

The church gives this public service freely, in the spirit of the Master who went about doing good, and also because it is hoped that by means of the contacts thus made with unchurched families, barriers will be broken down and new converts won. One church, Suzaka, in Nagano Prefecture, claims that 94 per cent of its Sunday School pupils were secured at one time or another as a result of its All-Year Day Nursery. In the Maebara church in Kyushu, North District, a mother and a grandmother, members and regular attendants of the church, were contacted through one small



boy who was cared for in the Day Nursery. In Nagano Prefecture the church recently conducted a training institute for Day Nursery leaders from fifteen different villages. Thirty-five workers were trained, many of whom put their training to use in Municipal Day Nurseries. A Mothers' Club is usually organized by the church to reach mothers of the children who attend the Nursery.

Instances of community health work provided by the Church are few and far between. In one place a public health nurse was provided for eight months to give lectures and hold classes in villages which were without doctors. A public health nurse began work in October, 1937, in the Shinano Rural Community Parish near Nagano. There are other instances where a Government nurse has been secured to give lectures in a short-term training institute. In many sections wives of missionaries teach classes in foreign cookery, which undoubtedly helps in the much-needed dietary reform. But any one who compares the service of the Church in Japan to the needs of its own community with the service given in other countries, will find that the Japanese Church is missing a great opportunity by its noticeable lack of health education.

#### NEWSPAPER EVANGELISM.

There are few countries in the world where general reading is so universal as in Japan. At every principal railway station magazines and newspapers are sold by a boy who walks up and down the platform with his goods. On railways Japanese read magazines just as Americans read newspapers. The magazines have from 100 to 200 pages and are sold at from 10 to 30 *sen*.\* Book stores are found in small towns more frequently in Japan than in other Oriental countries.

The Church has taken advantage of this national reading habit and inaugurated a program which is sometimes

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\* 3 to 10 cents (U.S.).



called correspondence evangelism, but usually referred to as Newspaper Evangelism. Regular space purchased in newspapers and sometimes in magazines is used for short articles giving the main tenets of the Christian religion. Many letters of enquiry are received as a result. A carefully planned correspondence is carried on with the enquirer. As the interest of the enquirer develops he is usually referred to some pastor living near him for personal follow-up work.

Many available statistics show the effectiveness of Newspaper Evangelism. It was reported that 15 out of 20 students at the first Shinshu Rural Gospel School came from enquirers secured through this means.\* It was also reported by one denomination in Niigata Prefecture that seven out of ten of its newly baptized members were reached through Newspaper Evangelism.

#### THE RURAL PASTOR.

When the Protestant work started in Japan seventy years ago, the educated middleclass in the cities was the easiest to reach and the Church started among this group. Villages in Japan are larger than in most countries,—many have a population of 5,000 to 6,000 and some are as large as 20,000—and this rural population has been largely neglected. Churches are only found in 237 villages and 9,500 villages have never been entered; in other words, Christianity has touched only one out of every forty Japanese villages.

The conservatism of farmers is often mentioned as one of the main obstacles to rural evangelism by the pastors, who consequently prefer to establish their church in the towns or county seats. But when one studies the vocational membership of these town churches it is seen that they are largely made up of farmers from the surrounding villages. This would indicate that the conservatism of the farmers in joining the church is not so great after all.

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\* From a paper by A. R. Stone of Nagano Prefecture given in Jan., 1935.

Some extension work has been carried to outlying villages by what are called 'Street Sunday Schools'. These, however, are decreasing in number rather rapidly. This decrease is caused, it is claimed, by the decrease of the pastor's travel funds, due to the depression in America and the consequent lack of mission funds. But since most of the pastors have bicycles and these Street Sunday Schools are only four to five miles away, an outsider feels this decrease indicates a lack of interest in extension work on the part of the pastors. The average pastor in Japan is more inclined to stay in his home and read, than to enter into community activities and do extension work. In the course of visits to many pastors' homes we never saw a map of a parish, nor any type of written church program.

The pastors in Japan carry on less community service than is done in almost any other country. There are probably two main reasons for this. In the first place, the Japanese Government is very thorough in its administration even to the least detail in the smallest village, and assumes responsibility for almost all phases of community life. The pastors therefore feel or claim to feel that there is no community improvement left for them to do. An outsider who studies the situation realizes that this is rather 'a state of mind' than a fact, both on the part of the Government and on the part of the pastors. Everywhere one sees much to be done. Health conditions are greatly in need of betterment since the subject of home improvement and baby clinics are as yet almost untouched. Midwifery and baby clinics are greatly needed. The marriage problems of youth need the help of a wise and sympathetic pastor. Vocational guidance for youth is an almost untouched field. In every community the pastor could help bring to his parishoners and interpret for them the service which the Government offers in agricultural improvement.

The other thing that stands in the way and seems to keep the pastors from engaging in community service is the idea that all professions are exclusive and that the ministry

is entirely separate from manual labor or from social service activities. The minister is a religious teacher, which means that he therefore cannot be anything else at the same time. The church is called 'a teaching society' (*Kyo Kwai*). Dr Kagawa, who has the other point of view, says it should be called 'a practising society' (*Jak-Kwai*).

One explanation why the minister hesitates to engage in practical Christian service lies in the nature of his training in the theological seminary. The theological seminaries as a rule are departments of universities and their entrance requirement is graduation from high school. The course covers six years, three years in the preparatory course and three years in the senior course. Languages are greatly stressed in the curriculum. In order to understand the Old Testament Hebrew is studied, and the New Testament is also studied in Greek. German is offered in some seminaries as an aid to the study of theology, although unfortunately the average seminary student in Japan finds foreign languages quite difficult and does not master them and so almost never uses them after he has 'completed the course'. The students seem greatly interested in the study of theology and are quite familiar with recent theological theories.

Pastoral work, the administration of a church, religious education, work with young people, and the application of Christian teaching to modern social and economic problems are stressed very little in a theological course. One seminary has two teachers of Old Testament, two of New Testament, one of theology, and only one man in the entire field of homiletics, practical theology and all other subjects. It should be added that the buildings and equipment of the theological seminaries are especially good. Their libraries excel the theological libraries in other countries in the Orient. The enrolment at the Japanese theological schools according to the 1937 *Japan Christian Year Book* is as follows:

|                                    |    |     |
|------------------------------------|----|-----|
| Nippon Shin Gakko (Presbyterian)   | .. | 127 |
| Aoyama Gakuin Seminary (Methodist) | .. | 115 |
| Kwansei Gakuin (Methodist)         | .. | 51  |

|  |    |
|--|----|
| Doshisha Theological Seminary (Congregational) .. .. | 50 |
| Chuo Theological Seminary (Presbyterian) ..          | 40 |
| St. Paul's Theological College (Anglican) ..         | 38 |

Whenever in a ministers' meeting the pastors and churches are admonished to engage in more activities which express their Christian teachings the same stock answer or excuse is always heard,—'but Japan is different'. An occidental is regretfully led to believe that teaching by comparison or contrast or using other countries as illustrations is the wrong psychology in Japan. With a few exceptions in the churches of Japan, expressional activities are the weakest link in the chain. These expressional activities should always and in every country meet local needs and should not be transplanted from one country to another. In every country the Church must define and fight against organized injustice and sin as well as against individual sins. For example, a certain Japanese church with a larger than average membership is located in the same block and only a few feet away from a house filled with *geisha* girls. The proximity may be accidental but it is certainly not Christ-like to allow the conditions there to remain unchanged.

Rural people, especially, are concerned during their waking hours with activities rather than with ideology. If a church also engages in expressional activities these working people will be led to understand its teachings. They will come to hear a man preach who, through his organized church activities, also practises. And Japan is not 'different' in that people will not join a church in large numbers if that church has no community program.

One day a group of ministers in the usual way defended to me their lack of community work or expressional activities. The next day their membership rolls were studied to see if people joined churches which had no such program. One minister had a total of 13 members in his two churches. The size of the total membership per circuit, that is, per

pastor, continued in this same way, as follows:—23, 79, 37, 83, 16, 15, 29, 18, 27, 71, 32, 50, 26, 20, 33, 13, 32, and 34. This meant an average of 33 members per pastor for the 22 pastors in that entire district, or an average of 18.2 members for each of the 40 churches. Because these churches seemed quite small another district was studied in a similar manner. The fifteen pastors of this circuit (omitting two large city churches) had an average of 38 resident members, which made an average of 21 members per church. People will not attend nor join in large numbers a church which has no community program.

Before leaving the subject of the Japanese pastor it should be noted that he is faithful in calling regularly on his members, for he gets to each house about once in three weeks. The amount of reading accomplished by a Japanese pastor certainly is far ahead of other ministers in the Orient, just as his evangelistic work and his community service falls below the others. The Sunday service is always orderly and worshipful, the prayers are deeply spiritual and the entire service is devotional. The church buildings are always neat and clean but are usually in need of paint on the outside. The main room or auditorium has pews which are provided with comfortable cushions, and a mimeographed announcement of the order of service is the rule in even the smallest church.

Usually there are two class rooms with straw mats on the floor shut off from the auditorium by sliding doors. Each member brings his own Bible and hymn book and enters freely into the service. There are no choirs in the rural churches but all the members engage in the singing and the service is always worshipful.

There are some outstanding examples of community church service in Japan which we will describe.

#### INDUSTRIAL WORK OF RURAL CHURCHES.

In Fukuoka Prefecture at the northern end of the southernmost island of Kyushu, is the county of Itoshima.



At the center of this rural county is the town of Maebara, where there is a Methodist church that is always finding new ways to serve its community. This church considers the whole county with a population of 55,000 people as its rural parish. Everywhere in this county as one visits the homes one finds that the farmers are tied to their work if they are to keep their income barely above their living expenses. It is a rice-growing section where farms are small, land expensive, commercial fertilizer costly and the margin of income over expenses is small. One sees weary mothers toiling in the fields with babies strapped upon their backs. Sickness, poverty and debt seem to be watching for the slightest opportunity to enter every home.

The Reverend Takao Utsumi is pastor of the Maebara church. He is on the alert for an opportunity to enter any home with some useful Christian service. His church has built and equipped a modern kindergarten where his gifted wife conducts a seasonal day nursery. In this building there is a model kitchen where school lunches are prepared for those children who come from needy homes. During a recent year when the farmers of the county lost 84% of their rice crop this pastor organized a fine piece of Christian social service to provide for their needs. Rather than simply continue to give charity to these people, Mr Utsumi is providing ways and means for the marginal families in his parish to supplement their own income.

Miss Carolyn Teague, a worker of the Woman's Foreign Missionary Society in this district, introduced a method for making table covers, called 'waffle weaving'. The kindergarten building was used as a place for teaching this new craft. The 'waffle weaving' is now being used by 80 mothers as a means of supplementing the family income. A large department store in Kobe handles the entire output each week. This type of industrial work takes the place of charity and often prevents economic want. It wins friends for the church and exemplifies during the week the spirit of service which this busy pastor attempts to explain on Sunday.



In the south-western part of Shizuoka Prefecture near the Sea of Enshu Nada, is situated the little town of Fukuroi. Mr Tonomura the pastor of the little Methodist church in this place, has the novel idea of expressing his religion in the creation of beautiful things. Next to his parsonage he built a room which some might call a work shop, but which he calls his studio. The district missionary approves of the idea and encourages the pastor to go ahead with it. One of the many supervisors of his denomination called to see him one day and showed so little interest in the work of this artist-pastor that he was greatly hurt and said he hoped this 'big man who was too busy to notice any beauty in his creations' would never find time to come again. Mr Tonomura has constructed his own looms and his own spinning machines. From a semi-hemp grass and coarse cotton yarn he makes beautiful grass cloth for binding books. The dyeing of all his materials is done with dyes which he himself manufactures from mountain grasses. He weaves strange and attractive cloth patterns for covering the Japanese-model screens. With the help of a few young men of his community he makes rugs and cushions and garments of various kinds. He weaves attractive neckties from the silk of cocoons rejected by the mills. He says he feels that the creation of beauty is one way of worshipping God. Certainly in his native Japan, God has created an abundance of beauty everywhere.

But this pastor's church is anything but beautiful. It is a small, unpainted, frame building, built by an early missionary and modelled after some small church on the plains of Kansas or Manitoba. It looks like a little school house with an empty bell tower at one end. So Mr Tonomura has decided to concentrate on the building of a beautiful church. He is teaching his members some of his arts and crafts and they are joining him in his attempt to have a beautiful new building. The products of the 'studio' are sold and the proceeds go into the building fund. In this way he is not only weaving beautiful cloth but is weaving

into the lives of his members a new appreciation of beauty and its relation to religious living. This will all be given a permanent form in the proposed new church building. Mr Tonomura would not want to call his handicrafts industrial work. He is trying to teach his people the religious values of beauty and relate it eventually to their weekly worship in the form of architecture.

In the northern end of Nagano Prefecture is the Furuma parish where a unique type of industrial work is being carried on by the young pastor. Here, as elsewhere in Japan, the eldest son inherits the family farm or business and continues the temple rites of the family, while the younger son must migrate to the city or join the army. Because of this it is much easier for the younger sons to become Christians. The membership of the two churches on this circuit is composed mostly of young men who are the second and third sons of their families. The active pastor has devised a new type of industrial work as a means of keeping these younger sons in the community. Sickles for cutting the rice and wheat are made in a little room, 15 by 24 feet, which is used by these young men as a sickle factory. The mission of the United Church of Canada loaned 3,200 *yen* to the church for this enterprise. Regular wages are paid and, in addition, the workers share whatever profits are made. The iron and steel is purchased and the sickles are sold through the village co-operative.

This pastor also discovered that vegetables and fruit were wasted during the summer season and that the people needed to add to their rice diet during the winter. So he installed a co-operative canning kitchen and about ten families in his church use it for canning all kinds of vegetables. He is thus meeting very definite and practical needs and is making his contribution to the industrial life of his community as well as to the religious life of his church.\*

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\* The preceding material in this chapter on The Rural Church in Japan was written by the author and published in the *Japan Christian Quarterly*, January 1938, and is used here again by permission of the editor of that magazine.

## SELF-SUPPORT.

Several new and interesting experiments in self-support are being tried in Japanese rural churches.

The Reverend A. R. Stone of Nagano, a rural missionary, says, 'self-support is the big problem in rural evangelism, and here is where the least progress has been made'.

An interesting aspect of church support in Japan is the fact that well-to-do people will give once quite liberally to a cause, but do not like to support it from year to year. Members are not trained to give liberally each week as a part of their regular worship but prefer to give on special occasions. One layman in Nagano Prefecture devised a unique plan. Every time one of his children was baptized he planted a chestnut tree with the understanding that one-fourth of the product from the tree should be given to the church. This man has a large family and his method resulted in large contributions each year.

Mr Kimura of Oide in the Miyagi Prefecture, a rector in the Episcopal Church, had a friend in Manchuria who donated a 300 acre farm to the work in Mr Kimura's parish. Most of the land is untillable and is in timber which is used for producing charcoal. Only  $2\frac{1}{2}$  acres are in cultivation. This farm is worth about 10,000 *yen* and provides for the expenses of Mr Kimura. It is inconceivable that this friend would have contributed 500 *yen* a year for twenty years toward his salary, but by means of the economic security provided by this church farm, Mr Kimura is able to carry on work in this locality where there were no Christians when he began. He now has a successful parish. There are 250 children in his Sunday School, and he also conducts seasonal day nurseries and has co-operated most successfully with the public school. By offering to play the horn during the setting-up exercises of the primary school he has been able to get acquainted with all the children in the community. This accounts for his large Sunday School attendance. Since the Young Men's Association had no one to teach them *judo*, he offered his services and thereby

became acquainted with them. There are many capable young ministers, like Mr Kimura, who would be willing to go out into some of the 9,500 unevangelized villages in Japan if a similar arrangement could be made to give them some degree of economic security.

Another young pastor, Mr Sone, went to a community where there were no Christians and much opposition to Christianity. Instead of making him a yearly grant, the mission invested a certain amount in him and in this future parish. They called it a five year budget. It was to be used for the following items during the period:

|                 |    |    | ¥     |
|-----------------|----|----|-------|
| Land            | .. | .. | 1,600 |
| Equipment       | .. | .. | 300   |
| Buildings       | .. | .. | 1,700 |
| Day Nurseries   | .. | .. | 500   |
| Living Expenses | .. | .. | 3,900 |

'When I started it was my policy', said Mr Sone, 'that after the original investment the work should support itself. I raise my living from this farm. I sell nothing, but use everything. I live on the rice, beans and cereals that I raise. A pastor does not need a lot of money nor a lot of land.'

Mr Sone understands rural people and knows how to appeal to them because he works with them instead of for them. He calls his young people's class 'An Institute for the Study of the Problems of Youth'. He explained this by saying, 'Young people want something new and they like big names'. Mrs Sone is trained in midwifery and has won the friendship of many families by this work. There are many Japanese as capable as this young couple and anxious to do similar work if some organization would help them to get started.

Rural people in Japan live so near the margin that money is nearly always scarce. The limited amount that comes in at harvest time must be paid out at once for fertilizer, taxes, rent and interest on indebtedness. But

the people with little cash to give are usually ready and willing to give their labour to the church.

In other countries where land is more plentiful than in Japan the practice is successfully followed of asking each member in addition to his cash gifts to set aside a small parcel of land, tend a crop thereon and give the proceeds to the church budget. Very often instead of cultivating a crop, the member agrees to raise some animal, a pig or goat, rabbits or chickens, and give the proceeds to the church. In many cases, this method could be practised by the rural church in Japan.

A useful method in Japan of raising money for the church budget is the processing of agricultural products. This includes the canning of surplus fruit and vegetables, the making of grape juice or bean sauce, the baking of bread, the making of porridge out of grain, or the puffing of rice and wheat. This processing of agricultural products has two advantages over the other methods of 'church labor'. In the first place the farm products that are processed might otherwise be wasted, and they increase the variety of the diet of the Japanese farm family, thus decreasing the ills of malnutrition.

There are sub-industries, such as weaving and sewing, well adapted to supplementing church support, which can be operated in the homes of the church members or in a special room at the church. A definite amount of labor, either in time or in quantity, should be pledged in advance, in the same manner in which a cash pledge is made. In other words, the labor gifts to the church, like the cash gifts, should not simply be left-overs, but should be previously pledged and planned for at the beginning of the year. Labor gifts are especially recommended among members with low cash incomes. When young people give their labor to the church the most successful method has been where the pledge was given by a group or a class instead of individually. Not the pastor, but a small community of laymen should be responsible for the labor gifts.



There is a wide variety of opinion as to the amount of time a pastor should give to supplementing his income. At the one extreme are those followers of Paul the tent-maker who believe that the church should own an average-sized farm which the pastor should tend and thereby help to support his family, and at the other extreme are those many Japanese pastors who feel that all professions should be distinct and that it is unprofessional for the minister to be engaged in any 'outside activities'. Without doubt both of these extremes are undesirable and we must seek a middle ground.

In regard to the first idea of a farmer-preacher, it should be said that farmers in Japan who are making a living by farming are giving not only all of their own time but also the time of their family to it for seven days a week. Even then their standard of living is much lower than the standards which they would expect of their pastor. In addition, it should be said that a large proportion of these full-time farmers are going a little deeper into debt each year. Their income, working full-time, hardly provides for their family expenses. If a pastor gives the time needed to Gospel extension there will not be sufficient hours left for cultivating a regular-sized farm. Farming in Japan is on such a close margin that it is very doubtful if a pastor could succeed as a manager and use hired labor.

The second view point, that the minister's profession should detach him from all labor, can easily be carried too far. There is a tendency for religious workers in Japan to expect from the time they enter the theological seminary to be entirely supported by others, because their profession is religious work. The annual mission subsidy in Japan tends to continue this attitude.

In trying to find a happy medium there are certain well-defined principles that should be considered. The gradual decline of mission subsidies for pastors will probably continue. In stating this fact we simply realize an existing condition without indicating that it is desirable, but because



of it some means must be found for increasing local support. Another principle is the desirability of a higher minimum salary for ministers. A Japanese pastor with a family, in order to purchase necessary books and magazines, attend educational gatherings, educate his children and provide for sickness and old age, needs at least 100 *yen* a month. But the pastor's preaching and teaching must be related to the life of his members, which in most cases is one of severe economic struggle. If the pastor enters actively into some phases of the economic life of this people he will be better able to understand and interpret life as it actually exists in his parish. The present membership of the rural churches in Japan is usually too small to support the required church budget by the use of the usual cash pledge. It seems desirable, therefore, that a tentative plan should be considered for raising the budget by the combined use of the three methods.

*First* it should come from regular cash pledges. These should gradually increase, while the amounts from the other two methods should decrease with an increase of membership. In the average rural church the *second* source of the budget should come from the labor gifts of the members, including produce or animals which they have raised for the church. The *remaining amount* needed by the pastor and his family must necessarily come from the labor of the pastor on a small farm, garden or orchard, or from raising small animals such as chickens, rabbits, bees, goats or from processing surplus farm products or from some handcraft. The pastor would work with his members to supplement the regular church budget, but would not have a separate occupation with a private income of which the members knew little or nothing. He would have an opportunity in such work to introduce into the community tested seeds and improved animals, to develop some needed industry, to improve the diet of the community, or to assist in the solution of marketing and other economic problems. This plan of raising the church budget from the three sources

should be tried in at least one parish in each district, diocese and presbytery. By such experiments a solution might be found for this difficult financial problem. This is far better than to continue to crucify the rural pastors on the cross of self-support.

#### CHRISTIAN CO-OPERATIVES.

In every progressive church movement in Japan one sees the direct or indirect influence of Dr Toyohiko Kagawa. His many successful projects have been so often described that only one will be mentioned here,—the little rural center at Museshino and the Matsuzawa church nearby. Many of his other schemes are much larger, but probably none are nearer his heart than this little rural community.

At Museshino Mr Fujisaki, an agriculturalist trained in Dr Kagawa's rural center, is stressing the importance of the cooperative society in rural reconstruction. 'When we began our work here, economic conditions were desperate', Mr Fujisaki explained. 'The farmers were unbelievably behind in their methods. The church was in a bad quarrel so we could not make an approach to the community through the regular evangelistic channels. Instead, we started with a poultry co-operative society. We started with four eggs. People were laughing at us. Now it is our turn to laugh, for it has been a great success. Out of 70 families in the neighborhood, 57 are members of the co-operative, which has an annual output of over 1,000 *yen*. Out of this co-operative venture there also grew an industrial co-operative. There has been a psychological advantage as well as an economic gain. Any poor tenant can join and receive its benefits. Out of this has grown a credit co-operative in which some people now have from 20 to 30 *yen*. A sewing class was started for girls. Out of this grew a girls' savings co-operative with from 20 to 25 members. The members of this society often move into the city to get employment. The great turn-over in the membership of this society means that we have trained a large number of

girls in co-operative methods. Another feature of our work has been the Gospel schools. The attendance is usually about 20 and they come from all over the Empire. One year we accommodated 24 in a 6-mat room. We have regular religious services at the center. We also have a night school for young men of middle-school grade which is especially organized to train them for community work. Each one is expected to give from one to two days a month to assist the poor people of the community'.

In this account of Mr Fujisaki's one can detect some of the underlying philosophy in Dr Kagawa's work, that is beginning on a small scale and helping the rural people to help themselves.

The Matsuzawa church in the little village of Kami-Kitazawa in the vicinity of Tokyo is near the rural center. This is where Dr Kagawa makes his home. The church was started in one room in Dr Kagawa's home, but now has a dignified building with an auditorium seating about 150 people and a half dozen additional class rooms. This growing church was only started in 1924 but already has nearly 200 members. A visitor is impressed with the large proportion of young people in the audience and with the high quality of teaching in the Sunday School. There are a number of week-day activities, club meetings and Bible study classes. The pastor is the Reverend T. Ogawa, trained in both Japan and America.

For six days a week the church operates a kindergarten which is attended by 75 children from the nearby villages. The underlying principle of this project is to teach the children about God through the works of His creation as seen in the flowers, plants, animals and stones. No artificial man-made toys are used, but instead there is a children's garden, a small natural science museum and trays of the children's own collections of cocoons, insects, seeds, leaves, flowers and stones.

Laboring groups in the community use this church as the meeting place for their various guilds and co-operatives.

A few Japanese residents in Hawaii are sending their children to this community to study the Japanese language and to learn about Japanese life in their homeland.

#### SUCCESSFUL PASTORS.

There are a score of young, outstanding rural pastors in Japan whose spirit of sacrifice and service for their people should be mentioned. Some have been referred to in other paragraphs, but a few must be added to the list.

Mr Kikuchi from Ibareki Prefecture is a minister in the Friends Society. He was previously a teacher in the public school, but the religious needs of the surrounding farm people convinced him that his life work lay in the Christian ministry. 'As I looked out of the windows of my school', he said, 'and saw the difficult conditions of the farmers all about me, I decided I could not continue to be a salaried officer of the Government. So I resigned to become a minister. I called together the young people and told them that I had been their teacher but now I had decided to become their servant. Soon I organized the young people into training classes. Since they started I have had 120 in these training classes. My experience shows that it is not advisable to talk against things,—I do not even preach against drinking and smoking, but my young people stop it. I do not urge decisions for Christ but my people are regularly becoming Christians'. The spirit of service exemplified in the life of this young minister is breaking down the barriers in his conservative community.

Mr Ogawa of Sakashita in Gifu Prefecture always champions the cause of the needy farm people whom he serves. The tenants started a 'tenant strike' against the landowners to try to get a chance for a decent living. 'We took the side of the tenants', said Mr Ogawa. 'I told them the church belonged to the community, to the tenants who lived there, not to the intelligentsia who were the absentee landlords. It is more important that the church serve the community than that the community support the church'.

He is continually trying to find new ways of serving his community of two hundred households and a thousand people. 'The rural worker', he told me, 'must be a pioneer and open up new trails. I have a night school for leaders of cooperatives. We have six day nurseries during the busy farm season. We have organized a health-visitation committee. Girls are taught nursing in our night schools. After they finish it they work as nurses for 50 *sen* (16 cents U.S.) for a day and a night. If the people are too poor to pay in cash they pay in produce.' In many ways he is trying to help his people to express in their daily life the teachings of the New Testament which he preaches from week to week.

Mr Motomiya, a Presbyterian pastor from Tohoku in Northern Japan, makes a social center of his church. 'There are three hundred homes in my village', he said, 'and in every one of them it is a problem what they are going to have to eat the next day. Our church is the center where people meet to discuss ways and means of making a living.'

Mr Saito, a Baptist pastor at Shiogama, also has a rural church at Rifu. His goal is to have a village that is completely Christian. He is trying to demonstrate what Christianity can accomplish in one village.

Mr Otani of the Kuzuru Folk School in the Shizuoka Prefecture is an example of what a Christian rural leader can and should be. His own words spoken in humility and his own confession of his inner motives reveal his ideals as no other person could describe them. 'Rural people watch what a leader does', he said, 'even though he may say nothing. A Christian leader actually working in the fields is a lesson. If he gears into their way of living they will trust him and follow him. One cannot expect results at once. I have been thinking in terms of a ten-year program. If a rural man is successful he will often be invited to speak at other places, but if he does this he must neglect his work which naturally suffers. A man must be more concerned



about his own growth than about the converts he is making. He must be willing to bury himself in his village. He must take up his cross and die to other ambitions. He must bury himself in his village and its problems'.

#### THE EXPERIMENTAL RURAL PARISH IN JAPAN.

The late Dr Kenyon L. Butterfield spent the months of May, June and July 1931, in cooperation with the National Christian Council of Japan helping to formulate a rural church program. Great emphasis was put upon the organization of what Dr Butterfield called 'A Rural Community Parish'.\* During the six years that have followed his visit, there has been much discussion of his plan. Four such parishes have been started. In Ehime-ken, the Kawakami church started by the Southern Methodist Mission, is one example. The Presbyterians have the Kashiwakubo church in Izu and the Iimorino church in the Harima Rural Mission. The United Church of Canada has the Shinano Rural Community Parish in Nagano-ken.

The main reason why so little came of this plan was that the people in Japan thought it constituted something absolutely new, instead of an adaptation of their existing rural work. There are many progressive young pastors who would have been willing to reconstruct their town churches into rural community parishes and meet all of the requirements as outlined by Dr Butterfield at the Gotemba conference in July 1931. The longer the Rural Community Parish was discussed without any action, however, the more complex and complicated it became. Finally it became known, on paper, as 'An Institute for the Development of Christian Rural Civilization'.

A mimeographed plan of this 'institute' was prepared which had two purposes,—'experimental and demonstrational rural Christian service' and 'training Christian rural

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\* Butterfield, Kenyon L., *The Rural Mission of the Church in Eastern Asia*, p. 129ff.



leaders'. It was 'to provide experimentation and demonstration in rural methods, subject matter and programs . . . on a self-supporting basis'. But its plan called for 35,000 *yen* for buildings and equipment and, in addition, an annual budget of 22,000 *yen*. The item in this budget for 'lighting and heating, 600 *yen*' was as much as the salary of some rural pastors. All of this budget no doubt would have been well spent, but it could not claim to be for 'demonstration purposes' to show rural pastors how to operate a rural parish. Two ideas were confused, that is, the rural community parish proposed by Dr Butterfield and a rural training centre for theological students. Both of these are valuable and needed, but they must be kept separate.

Everywhere in Japan there is still a great interest in a Rural Training Center. The National Christian Council and denominational groups are busy discussing the subject. Many reasons are given as to why such a rural center is needed. In some cases the demand for a rural training center seems to be compensatory for the constant neglect in the past of the rural churches of Japan. For some this discussion of the need for a rural center is a way of expressing dissatisfaction with the present curriculum of the theological seminary. Some people seem to be confused as to the purpose of the rural center, but usually it is desired for the purpose both of training rural pastors and for demonstrating a rural church program. These two purposes, however, are very different. A place that is well enough equipped for a rural training center is too elaborate and has too much overhead expense to be practical as a demonstration parish which other rural pastors should be able to copy. Therefore the two ideas should be separated.

A rural training center is a place where theological students can be sent to become familiar with approved rural reconstruction methods. This requires diversified methods in farming, community organization, home improvement and church life. It requires considerable land, buildings, dormitory space and personnel. One such place has already

been successfully started, the Folk High School of Kuzura at Nishiura in Shizuoka Prefecture. Mr Eichi Ohtani who is in charge of this school is exceedingly well equipped for this task. He is a graduate of an agricultural school in Japan and has studied for two years in Denmark. Besides Japanese, he reads German, Danish and English. He has recently written two books on rural reconstruction methods in Japan. He is a remarkable Christian and an experienced teacher. He has about 25 acres of land suitable for a half dozen different crops. His orchards are planted with several kinds of fruits and are yielding. He has excellent livestock, including pigs, goats, rabbits and chickens. He has equipment for canning and baking and for making *tofu*, *miso* and other commodities for the kitchen, all of which he shares at cost with his village. He also has regular classes in hygiene, cooking and household economy. His dormitory space accommodates about thirty people but he has housed three hundred for a short three-day conference. His co-operative is successful. His church building is unique. He has the support of his village people and the local government. He considers his work interdenominational and would gladly cooperate with the National Christian Council or any similar group.

The National Christian Council could no doubt work out plans with Mr Ohtani whereby the Kuzura Folk School would be considered a co-operating agency and become the rural training center for the Council. Missions and church groups could send theological students to Kuzura for training. Some should spend one year there, while others might spend only the summer vacation.

Nothing is more helpful to undergraduate students in a theological seminary than an opportunity for first-hand observation and for entering into the experience of successful rural work. With the seminaries in city centers such an experience must be provided by Summer Scholarships. Students could become familiar with practical methods of rural reconstruction at the Kuzura Folk School. The

board, lodging and tuition expenses here for two and one half months would be only 30 *yen* and this, with travel expense would call for a total scholarship of about 40 *yen*. Each mission, in cooperation with the church, could provide at least one such summer scholarship.

The four rural community parishes mentioned above which developed after Dr Butterfield's visit deserve careful study. There has been some failure and considerable success.

*The Kawakami Rural Parish.*

The Kawakami church, in the open country near Matsuyama in Ehime-ken on the island of Shikoku, has probably had the most uneven history. A six acre farm was purchased on which a combination parsonage, church and farm house, was built. Most of the land was planted in orchards. Farm buildings were constructed for the raising of small animals, especially poultry and goats. The explanation of failures in this parish is quite simple in retrospect but foresight is not always perfect. The six acre farm is poor, hilly land. It would have been better to have bought a farm half the size with better land. In order that the orchards would soon bear fruit they were planted in a hurry and the land was not terraced. The result is that it is next to impossible to get humus into the soil or to improve it greatly because of the run off from the rains. It would have been better to have taken twice as many years to plant the farm to trees and vines and terrace every foot of it before planting. This is a Methodist church. Each year at Conference time both pastor and people open the question of a change of pastorates. This possible yearly change has brought some pastors who have been most successful and others who knew nothing of farm life and were not interested in learning about it. The original plan was for pastor and people to work together to tend the farm and to produce sufficient income from the farm products to supplement the cash gifts of the members and thus

provide an adequate salary without any mission subsidy. This is being done, and though it would be hard to find a project that had had more causes for failure there are good chances of its still being a success.

*The Imorino Rural Parish.*

A rural community parish that has been entirely successful since its inauguration is the Imorino Presbyterian church. The pastor was trained in the Chuo Theological Seminary,\* Kobe, for this type of rural activity and chose it himself as his life work. He has been there since the parish was started in 1931. The same missionary supervisor, Edward M. Clark, has also continued during the entire history of the parish.

Dr Clark asked his Mission, the Presbyterian (U.S.A.), to set aside in advance a portion of the salary allowance of a pastor, amounting to 50 *yen* per month for ten years, or 6,000 *yen*, to be used to purchase a church farm of 2½ acres. Dr Clark then selected one of his students, Mr Juriiji Horii, to take charge of the project. A modest home was built in which there is one room suitable for use as a chapel. The pastor operates the farm and carries on religious work. He has an average of ten meetings per week. In his circuit he has five groups and five meeting places. All five groups meet together occasionally. He also conducts farmers' institutes and lecture courses on agricultural improvement. He provides instruction on public health and arranges clinical service. In addition to tilling the soil, other industrial projects are carried on, the most successful of which has been the making and bottling of grape juice. Not only the pastor but his members in increasing numbers give of their time and labor to these self-support projects. The pastor receives his support partly from the gifts of his members, partly from the sale of products from the farm and partly from the Mission. A summary of the income in

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\* Central Presbyterian Theological Seminary.

*yen* and the sources from which it has come is given in the table below.

*A Summary of Sources of Income of the Iiomorino Church.*

|           | Church<br>Gifts. | Industrial<br>Work. | Mission. | Total.   |
|-----------|------------------|---------------------|----------|----------|
| 1931 ..   | 101-40           | 105-00              | 240-00   | 446-40   |
| 1932 ..   | 146-15           | 105-00              | 300-00   | 551-15   |
| 1933 ..   | 172-57           | 215-00              | 100-00   | 487-57   |
| 1934 ..   | 275-10           | 317-00              | 43-00    | 635-10   |
| 1935 ..   | 1,148-91         | 235-00              | 185-00   | 1,568-91 |
| 1936 ..   | 319-50           | 330-00              | 300-00   | 949-50   |
| TOTALS .. | 2,163-63         | 1,307-00            | 1,168-00 | 4,638-63 |

The large amount given by the church in 1935 is due to the raising of a fund of 835-29 *yen* for an additional building on the farm as a 'rest house' for the sick who could not go away to a hospital.

The income from the farm has not been large but the fruit trees are young and most of them are not yet bearing. 50 persimmon trees, 25 pears trees and 200 peach trees have been planted but these were not quite ready to bear in 1936.

The work was organized in 1931 and up to March 1937 there had been 79 baptisms. There is a total church membership of 90 which is larger than the usual church in Japan. In reply to the question as to why this type of work is needed Dr Clark explains the situation in a small pamphlet.\* He tells why this rural church was located in an area of one hundred thousand farms with half a million people. He says that although his denomination had been at work in Japan for seventy years, the work had been confined largely to the cities, and this particular area had not been touched. He was also aware of the fact that 'funds for employing sufficient rural workers could not be expected from his own Mission . . . A new policy of self-support was adopted in view of decreasing funds and the unsatisfactory results of a long trial of mission subsidies'. Therefore he

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\* Clark, Edward M., *The Harima Rural Mission*. Presbyterian Board of Foreign Missions, New York.



asked his Mission to buy this church farm and give the pastor an opportunity to supplement his income from his own labor and that of his members instead of receiving yearly subsidies from the Mission. Dr Clark feels that this plan will bring a permanent income and eventually will do away with mission subsidies.

As to why the pastor should try to improve the health, the home life and especially the agriculture of his people, Dr Clark says he tried to picture what Jesus would do 'if He found Himself suddenly physically present in the midst of this half million, half-clothed, poorly fed and debt-depressed farmers, in the land which to the poet is the Land of the Rising Sun, but which to the rustic is an ever-darkening sun-down'. Dr Clark and his Mission have planned to establish ten rural community parishes in this southern half of Hyogo Prefecture, west of Kobe. This first parish has been a success. The second and third are well started and locations have been selected for the other seven. In none of these centers were there any Christians or meeting places when the rural projects were begun. As he proceeds he is working out a successful technique for the whole area, which is called the Harima Rural Mission.

If the progress of Christianity in this section seems slow it should be remembered that only sixty years ago in this area to be a Christian was punishable by death. In Mr Horii's home in Iimorino is one of the old government signs which shows how strenuous was the effort to stamp out Christianity. The pastor keeps this sign hanging on his wall to cheer his members when they get discouraged, for it shows what great strides the Christian movement has made. This old wooden sign contains the following warning:

*'The Law:* Christianity is forbidden from a former period. If there is anyone suspected of being a Christian, notify the town office. The following rewards are offered to those who will give the information:

1. To anybody who will give information as to the presence of a missionary, 500 silvers.



2. To anyone who will give information as to the helper of a missionary, 300 silvers.
3. To anyone giving information regarding a person who has renounced Christianity and again returned to it, 300 silvers.
4. Information regarding any Christian, 100 silvers.
5. The informer, himself a Christian, will receive 500 silvers for the above information.
6. If in any village a Christian is known to exist and the information comes from another village, all the people in this Christian's village will be punished.
7. Likewise in such a village the head-man of the village will be punished.
8. If anybody within a five-family unit is known to be a Christian then everybody in that five-family unit will be punished.

Shotokugunner, 5th month.'

When Mr Horii first went to this community he met opposition. He had no meeting place, so he preached on the streets. A cornet was used to call the people together. He might have said, 'If people oppose us it means they do not want us. And since we can't get a place to meet we'll go to some other place'. Instead he decided he would give his life to these people. The small farm was bought and he began living among them. At first he had to go to them in order to help them but now they come to him. One day one of the new members who had formerly opposed him said to him, 'We have heard that Christian workers usually come and stay a while in a place and then move on. We hope you are going to stay here and live among us.'

#### *The Izu Rural Parish.*

From all reports the third community parish, in Izu, is a success. It has been omitted here because the writer did not have a chance to visit and study it personally as he did the other three parishes.

*The Shinano Rural Parish.*

The Shinano Rural Community Parish is in Nagano Prefecture in the Kawanakajima section near the city of Nagano, and is under the general supervision of A. R. Stone of the United Church of Canada. The pastor and people are a part of the Japan Methodist Church. In April 1936 the Reverend Toshi Kimata, a graduate of Aoyama Gakuin, who majored in rural work at Drew Theological Seminary, became the pastor of this Shinano Rural Community Parish which comprises the county of Sarashima with 27 villages. When he began his parish program this county had already had contacts with Christianity for thirty years. Two nearby city churches each had an 'out-station' here. After thirty years, the two combined congregations numbered only twenty-five. Sixteen of the twenty-seven towns in the county were without any medical aid, and malnutrition was a serious problem. The average family was in debt to the amount of 920 *yen*.

'We started out with the idea of serving everybody in the parish instead of simply trying to serve the people who belonged to my church', Mr Kimata explained. 'I feel that my responsibility is to all the people living within the confines of my county. I tried to establish contacts with the cultural groups, the co-operatives and the Young Men's Associations. I found when I began living here that no one had any faith in the Methodist church. Some young people who had been attending church had become involved in moral difficulties which had hurt the reputation of our church. I called on the political leader at least twenty times before he would talk frankly with me. I interviewed over seventy local officials in the twenty-seven towns. Also I consulted with the officers of the co-operatives and of the agricultural associations. I visited thirty prefectural officials and secured a wealth of statistical material. Then we began our parish program.

In our whole social improvement plan our aim is not surface amelioration of distress, but to get at and remove

the causes of the present disgraceful rural conditions. Rural social work, unlike that in the city, cannot be done by a person from the outside. Since rural people are so much more conservative the work must be done by someone from within. It is easy to speak about entering into and becoming an integral part of the life of a farming community, but it is difficult to accomplish. Nevertheless it must be done or there is failure. If we can become members of "the village family", many difficulties will solve themselves. Then we will find we can speak with authority and the Christ who is our message and our motive will also become a member of the village family'.

Mr Kimata lives in a rambling farmhouse near the center of the triangular-shaped county. His wife is the daughter of a minister and is an efficient helper. While a student at Drew Theological Seminary in America he worked in the seminary kitchen to help pay his expenses. During the summer vacations he secured employment in an American bakery. These facts may help to explain his first work in his new parish.

'We immediately began on dietary reform as part of a plan to raise the standard of living. We undertook to enter the farm homes by the kitchen door instead of through the front door. We found children everywhere suffering from malnutrition—tuberculosis was a common ailment. The first thing we did was to build a community oven. None of the farm homes had ovens. The housewives brought their home-made flour to be baked into bread, muffins and cookies. Heretofore these have been unknown delicacies. They are more economical and more nutritious than the usual rice diet.'

The next step in Mr Kimata's community program was the introduction of some home sub-industries. Dr Kagawa gave him a small machine for making puffed rice and wheat. The farmers bring their grain and take back an appetizing new food. 'When they first brought their flour it had sand in it', said Kimata. 'When I called this to their attention

they said the sand made it heavier and whenever they sold their bread and cakes they sold them by weight. I then called together the parents and their children and we examined the teeth of the children. We found their teeth were being ruined by the sand. When the parents saw this, no more sand was put into the flour.'

Five Sunday Schools are now held each week in this parish; a farmers' Gospel School is conducted each year; classes in sewing and knitting are provided for women; two seasonal day nurseries are held at which the small children are cared for while the parents are busy in the rice fields, and a public health nurse has recently been added to the staff.

According to a careful survey Mr Kimata has found that during the present year the average family had incurred a cash deficit of 123 *yen*. The total indebtedness per family is now 920 *yen*. Interest on indebtedness, heavy taxes and sickness keep the people poor, with resulting malnutrition and a low standard of living. The mothers must work in the fields from dawn to dusk. The infant mortality rate is 162 per 1,000. The sons are taken away to give service to the military program of the Government. When taxes and interest become too heavy for a family to bear, the daughter is sometimes sold as a *geisha* girl. Into these complex problems young Mr Kimata and his wife have thrown their energy and consecration. 'I have not accomplished much yet', he said. 'I have not reached my objective, but I am on the way. I expect to live and die right here on this parish. I want to translate Christ through my life. I want to bury myself in my parish and its problems. I want the Word to become flesh in me.'

Mr Kimata's own interpretation of his work has been given here to show that the rural problems in Japan are more likely to be solved because of the spirit of the pastor than because of any definite plan of organization, though the organization will help. Everywhere in Japan one hears pastors excuse themselves from certain community service activities because the Government has charge of these things.

Although Mr Kimata has been in this parish only a short time he has been appointed by the Government to be a member of the municipal village improvement commission. Another phase of his work that should be noted is that while he has certain economic interests and is carrying on certain self-support projects, yet the main reason for this is to bring the social and economic conditions of the village into harmony with God's will for His children.

A new type of rural pastor, like Mr Kimata and others who have been mentioned, is developing in Japan. It takes a new kind of man to get over the hurdles into a rural church and make it succeed. These hurdles are a strong city-drift in migration, a factory-drift in industry and military-drift in politics.

The theological seminaries in Japan are nearly all departments or separate colleges in missionary universities and are located in large city centers where the natural contacts and early field experiences of the men are in city churches. The other students, enrolled in the colleges of commerce or arts, are preparing for a profession that will keep them in the cities. This fact creates a city atmosphere on the campus. In the past the missionary institutions in trying to meet the immediate demands as they saw them, established no agricultural colleges nor any institutions for training leaders for the rural half of Japan. This city emphasis of mission work may at one stage have been the wisest policy, but missionaries are now turning their attention to the ten thousand rural villages. In these not more than two and a half per cent have any organized form of Christian activity. These intrepid young Japanese pastors who are attempting to carve out rural parishes among the thirty-five million rural people are the product of the inspiration and leadership of a half dozen missionaries who feel that the missionary work in the next few years should major in rural evangelism.

We hear much in various countries about the rural community parish. In America it is called 'The Larger

Parish'; 'The Experimental Rural Parish' is the new name used in China; the term in English Methodism is 'The Circuit'. They all refer to the same general idea,—a functional ministry to the families of a definite area, working through a group of cooperating churches or chapels. As a result of experience in different countries certain well-defined principles or standards have been evolved that should guide in the promotion of rural church work in the future.

#### SUGGESTED PLAN FOR A RURAL COMMUNITY PARISH IN JAPAN.

In a 'functional ministry' each of the workers performs a different function. This is in contrast to workers who duplicate each other. The workers suggested for an experimental Rural Parish include one pastor, who is responsible for the preaching and church organizations; a woman worker, who is responsible for the educational work in the parish; and unpaid lay preachers. The pastor should be a graduate of a theological seminary and have a three to nine months additional period at a rural training center, such as the Kuzura Folk School. The woman worker should specialize in teaching instead of in preaching. Her special field might be religious education, health education or kindergarten methods. The lay preachers take charge of some of the church services, the Sunday School or the prayer meetings in the chapels.

An experimental Rural Parish usually should correspond to a Japanese county which is an area with a radius of from five to six miles. A map indicating all roads, villages, schools, temples and public halls is desirable. The location of the homes of church members and the churches and chapels should also be shown on the map. The churches or chapels included in the Parish do not refer to a 'main church' with 'outstations', but to a group of cooperating churches, each one of which has an equal relationship in the parish and to each other. A joint Parish Council with



representatives from each church or chapel is the best administrative body for the parish. Any group of Christians in a village who have a regular time of meeting and a regular meeting place should be considered a unit in the parish. The units would ordinarily fall into three groups; a home chapel where a small group of Christians meet in a room in a private home; a village chapel where a small Christian fellowship meets in a rented room; and a church where a group is large enough to have a building and church officials according to the polity of its denomination. Each unit should be responsible for the care of its own property, but other gifts should go into the common parish budget. The ideal parish should have a resident membership of about 100 people; this would ordinarily mean from five to eight churches and chapels.

An experimental Rural Parish is a unit of work planned and promoted in such a way that it can be copied or duplicated by interested rural pastors. Its primary relation is to its own community, not to theological students or even to church administrators. It should be studied and observed by others, but not treated as a show place or even as a model. It should place a new and increased emphasis upon relating religion to the economic and social conditions of its people. The personnel of an experimental rural parish should be limited since if besides the pastor and a woman worker, additional workers are provided and paid, a barrier is at once raised which prevents other rural pastors from trying to duplicate it.

In trying to relate religion to economic life, the pastor should share with his people their economic problems and guide them as a result of his actual experience. To do this he will need some small livestock and a small plot of land not as large as an average sized farm. If he is without land he should have some handcraft equipment. He will at first need to earn a portion, possibly one-third of his salary, by his labor on his farm or by his handcraft. The proportion of his salary coming from his parishioners should increase

each year. After the first five years whatever subsidy is given him by a mission should be put into special educational projects or into productive equipment.

His field is his parish. His is a ministry to the families in a definite area. This parish would ordinarily include the six to eight rural villages adjoining the one in which he lives, and in each of these he would probably have at least a home chapel. He would be expected to train Sunday School teachers and lay preachers to assist with his parish activities. These should be unpaid lay workers, similar to those found in English Methodism. His program should be largely educational. He should arrange classes in health to be followed later by clinics and co-operative health insurance. Likewise he should arrange classes in agriculture, marketing, home improvement and child welfare. These should precede definite projects. His Gospel extension should be part of every activity in the parish. These practical projects should not be thought of as 'bait' to win converts but as an outward expression of an inward Christian life. The religious program should not be confined to Sunday. The Bible should be the text, but the works of God as well as the words of God should be teaching material. The work in such a parish is intensive instead of extensive.

Adjoining parishes should be established, their centers not more than ten miles apart.

The use of the word 'experimental', in the phrase Experimental Rural Parish, indicates that new and different methods would be tried. Each would apply religious teaching to economic life and seek for methods of supporting the church without annual foreign subsidies.

### CHAPTER III

## THE RURAL CHURCH IN KOREA

#### GENERAL CONDITIONS.

Korea is about the size of the British Isles or two-thirds the size of Japan. Its latitude corresponds to Athens or to St. Louis, Missouri, but its temperature is colder than these places, corresponding rather to Paris or New York City. The air is dry and the climate clear and sunny. Its hills are rich in mineral resources and its seas abound in fish. Forestry and water power add richly to Korea's natural resources. The factory system from Japan is rapidly driving out the native cottage industries in Korea, for the Japanese now own nine-tenths of the capital investment in industry and produce more than three-fifths of the factory output. Commerce is also almost completely monopolized by the Japanese.\* A recent report shows that 87% of the export and 85% of the import trade was to and from Japan.† Traffic and communications are almost entirely in the hands of Japanese individuals or their Government.

#### POPULATION.

The population of Korea is about the same as that of Spain. It has half as many people as France or Italy, and one-sixth as many as the United States.

The population of Korea is now 21 million, showing an increase of 50% in the past twenty years. In 1934 there were 95.7 persons per square kilometer, or 167 per square mile.‡ The density of population is greater than France,

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\* Lee, H. K., *Land Utilization and Rural Economy in Korea*, 1935. Kelly and Walsh, Ltd., Shanghai, pp. 31-33.

† *Annual Report on the Administration of Chosen*, 1934-35, p. 75.

‡ *Annual Report of the Government-General of Chosen*, 1935, p. 6.

Poland or India. It has seven times as many people per square mile as the United States. It is a rural country, since 83% of the population are occupied with agriculture and other rural work, and only 10% live in cities of 8,000 or more. The birth rate exceeds the death rate by about 14 per 1,000. In 1930 it rose to the high figure of 38.1 per thousand. Moreover, infant and child mortality are very high, one-third of all deaths being among children under five years of age. There is only one trained doctor to 9,177 population.\* The average age of marriage for husbands is 23.6 years, for wives 20.3 years, and the average size of the families is 5.3 persons.

The amount of *sake*,† as compared to the total population increase of 50%, has increased 751% since the annexation of Korea by Japan. In 1934 over 30,100,000 *yen* or 7.50 *yen* per family was spent for Korean rice-wines, which is nearly double the amount of money spent on government schools.‡

#### AGRICULTURE.

Rice is the principal crop in Korea, with barley the second. The average yield per acre of the main farm crops for the year 1934 was as follows: rice 20 bushels, barley 26 bushels, corn 30 bushels, wheat 10 bushels, soya beans 9 bushels, and millet 11 bushels.§ The usual yield per acre is less than in Japan or England, but about the same as in the United States. One-third of the farm land of Korea is paddy fields (irrigated) and two-thirds are dry fields.

As many as thirty-seven different kinds of vegetables are grown in Korea. They are grown in little plots around the house and in every available nook and corner. Korea is also becoming a great fruit country, producing an excellent quality of apples and pears.

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\* *Report of the Government-General*, 1935, p. 52.

† Alcoholic liquor.

‡ *Annual Report on the Administration of Chosen*, 1934-35, p. 144.

§ Lee, H. K., *Land Utilization and Rural Economy in Korea*, 1936.

Cattle are raised for work animals, not for dairy purposes. There is on the average one ox or cow to every two farmers, and one work-ox or cow to every five acres of farm land. The few horses are little wiry creatures averaging less than 4 feet in height. They are not used on the farms, but only for transportation. There is an average of one hog to every two farms, and the average flock of fowl is very small, about two chickens per farm. A hen in Korea weighs between two and three pounds and lays about 70 eggs per year. The cultivation of silkworms is a satisfactory spare-time industry for the women. The Government employs 882 agricultural experts, an average of four to a county. These men give advice and help on improving farm methods.\*

The main impressions that a farmer from the West gets from Korean agriculture are the small fields, the many kinds of small home-made farm tools, the great amount of manual labor, the absence of dairying, the intensive method of farming, the absence of weeds, and the excellent use made of fertilizers. Korean farmers usually work in groups, exchanging labour among themselves. The farmer lives in the hamlet, not on his farm. The farms are composed of from two to six disconnected separate fields or tracts, an average of 4.3 tracts per farmer. On the average each of these tracts is less than one acre in size. The fields are so small and the population so dense that usually the farmer needs to walk only one-fifth of a mile from his home in the village to his land. Farm-tools and every bushel of his crops of grain and straw must be carried to and from his home in the village. He must also deliver the landlord's share to his home which is usually still farther away. From early spring until late autumn he has no leisure time.

The small Korean farm is decreasing in size since the population is increasing much faster than the amount of arable land. In the South the paddy fields raise two crops

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\* *Annual Report on the Administration of Chosen, 1934-35, p. 121.*

a year, rice in the summer and barley or wheat in the winter. This two-crop system helps to feed the twenty-one million mouths. Reclamation projects such as filling in land near the sea shore and irrigating hillsides are providing about 30 thousand new acres a year. But even with the intensive farming methods and the reclamation plans, the population is increasing faster than the food resources, and the economic conditions are increasingly difficult. One out of every ten farmers has a subsidiary occupation to supplement his income.

Korea like Japan is a mountainous country. Only 30% of the land is arable: one-third of the remaining 70% of mountainous territory has been reforested.

The amount of tenantry is large and is increasing. The farmers who own all their land constitute only 17% of the total number; 29.6% are those who own part and rent the rest; finally, there are 48.4% who own none, but rent all their land. In other words 78% rent a part or all of the land they cultivate. We find that tenantry is worse in Korea than in any other Oriental country.

|       |       | Owners. | Part-Owners. | Tenants. |
|-------|-------|---------|--------------|----------|
|       |       | %       | %            | %        |
| Korea | .. .. | 17      | 29.6         | 48.4     |
| China | .. .. | 63.2    | 17.1         | 19.7     |
| Japan | .. .. | 31.07*  | 42.4         | 26.53    |

The Korean tenant probably pays the highest rent of any farmer in the world, usually one half of his crop. The Government is trying to relieve the situation by better tenancy laws, by increasing the lease tenure from one year to three and by mediating in tenant-landlord disputes. Notwithstanding the efforts of the Government, the poor peasant who constitutes over 70% of the rural population is getting poorer. The average farmer is possessed by a great fear,—of the long winter months, of little income, of sickness, and often of starvation from losing his livelihood.

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\* The three groups of Korean farms do not total 100% because the squatters and absentee landlords are not included here.



The average farmhouse, valued at 84 *yen*,\* has five small rooms. Ninety-four per cent have thatched roofs, and only six per cent have tiled roofs. The walls are usually made of cane stalks lashed together and plastered over inside and out with a thick coat of mud.

The farmer has a few primitive tools, mostly home-made, valued at 10.45 *yen*. These with his ox or cow, his 25-dollar house and his 3½ acre farm make up his capital stock.

Farm wages amount to about 50 *sen*† a day for a man and 35 *sen* a day for a woman, out of which they must provide for lodging and for board at a cost of about 10 *sen* per meal; monthly wages including board and room amount to about 9 *yen*, yearly wages including board, room and clothing are about 60 *yen*. The daily wage paid for an ox with his driver is about four to six times that of one man. However, an ox only works on an average of 49 days a year, while the farm laborer averages 225 days. December, January, and February which are slack months, with as many as 25 days free in each, is the period used by the Church for Bible Conferences. The farm work continues with no let-up from the middle of March until the middle of November.

#### DEBT AND CREDIT.

Three farms out of four are mortgaged. Farm debts are heavy and on the increase, and the rate of interest is high compared to Western standards. The report of the Government-General for 1935 says, 'Eighty per cent of the farming community may be regarded as having debts, bearing interest at 3% or 4% per month'.‡ In order to

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\* The *yen* is valued at approximately 29 cents (U.S.) or 1/2½d. sterling.

† A *sen* is one-hundredth part of a *yen*; 50 *sen* is approx. 14 cents. (U.S.).

‡ The Annual Report of the Government-General of Chosen, p. 33.

relieve this situation, the Government is encouraging the organization of Local Credit Associations by a government loan of 10,000 *yen*\* to each local society. Since 1910 when the first of such associations was organized, these have steadily grown until in 1934 the printed report gives 692 associations with over a million members. This means about three associations per county. These loans are made principally for the storing or marketing of crops or the purchase of seeds or fertilizer. The Government also makes loans at 1% interest per month to local Mutual Credit Corporations.

For the average farm family, the annual balance of income over expenditures is as follows: for the owners 87 *yen*; for the part-owners 25 *yen*; and for the tenants a deficit of 11 *yen*. The average *per capita* income per day for farmers in Korea is about 20 *sen*. As a result of these difficult economic conditions the Korean farmer is slowly losing his land; owners are becoming part-owners; part-owners are becoming tenants; tenants are becoming farm laborers or are migrating to Manchuria or Japan.

The farmer is also cutting down on his living expenses. Rice, which has been his main diet and which he likes, is being given up and foxtail millet is substituted. From 1912 to 1930 the *per capita* consumption of rice decreased to less than two-thirds and the millet increased by almost two-fifths.†

#### EDUCATION.

Schools are increasing rapidly in Korea; 2,221 primary schools are located in 2,415 *myun* (townships).‡ There are nearly as many primary schools as townships, but since so many of the primary schools are in the cities many townships have none. In addition to the primary schools, with grades one to six inclusive, there are 26 high schools for

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\* About \$3,333 (U.S.).

† Lee, H. K., Ph.D., 'Land Utilization and Rural Economy in Korea'.

‡ Report of the Government-General of Chosen, 'A Survey of Twenty-Five Years of Administration', 1935, p. 13.

boys and 17 high schools for girls. These have a five year course. There is one Government university with over 600 students enrolled and a total of fifteen colleges with 4,500 students, operated by the Missions, by the Government or privately. The total school population of Korea, omitting the *suhtangs*,\* amounts to 980,373 pupils or 4% of the total population. Two million children of school age, or about 70% of the total, are still unable to attend school.† The 1935 budget for Government schools amounted to 18,000,000 *yen* or 4.33 *yen* per family.

#### THE OCCUPATION OF THE FIELD.

The most interesting questions in regard to the Church in any Oriental country are how much of the field has been occupied, how much of the population has been evangelized, and how much of the territory is now being served by the Christian Church. The following table shows the size of each Province in Korea and the number of churches in each Province.

*Number of Churches in Korea by Provinces.‡*

| Name of Province.    | Number of Churches. | Area in Sq. Miles in Pro. | Number of Sq. Miles per Church. |
|----------------------|---------------------|---------------------------|---------------------------------|
| Kyungki ..           | 456                 | 4,949                     | 11                              |
| North Choongchung .. | 125                 | 2,864                     | 23                              |
| South Choongchung .. | 197                 | 3,216                     | 16                              |
| North Chulla ..      | 238                 | 3,293                     | 14                              |
| South Chulla ..      | 319                 | 5,360                     | 17                              |
| North Kyungsang ..   | 537                 | 7,331                     | 14                              |
| South Kyungsang ..   | 303                 | 4,752                     | 16                              |
| Wanghai ..           | 440                 | 6,461                     | 15                              |
| South Pyengan ..     | 424                 | 5,764                     | 14                              |
| North Pyengan ..     | 428                 | 10,981                    | 26                              |
| Kangwon ..           | 244                 | 10,141                    | 41                              |
| South Hamkyung ..    | 194                 | 12,351                    | 64                              |
| North Hamkyung ..    | 105                 | 7,855                     | 75                              |
| TOTALS ..            | 4,010               | 85,318                    |                                 |

Average  
of 21 sq.  
miles per  
church.

\* *suhtangs* are small, private primary schools.

† *The Annual Report on the Administration of Chosen, 1934-35, p. 85.*

‡ In answer to the question of the occupation of the field in Korea and the evangelized areas, fifty-seven large sectional maps have been

| Name of Province— <i>contd.</i> | Number<br>of<br>Counties. | Number<br>of<br>Town-<br>ships. | Number<br>of<br>Villages. | Number of<br>villages per<br>church. |
|---------------------------------|---------------------------|---------------------------------|---------------------------|--------------------------------------|
| Kyungki ..                      | 22                        | 249                             | 2,729                     | 6                                    |
| North Choongchung ..            | 10                        | 107                             | 1,504                     | 12                                   |
| South Choongchung ..            | 14                        | 175                             | 2,256                     | 11                                   |
| North Chulla ..                 | 15                        | 188                             | 1,778                     | 7                                    |
| South Chulla ..                 | 23                        | 266                             | 3,098                     | 10                                   |
| North Kyungsang ..              | 24                        | 272                             | 3,228                     | 6                                    |
| South Kyungsang ..              | 21                        | 252                             | 2,612                     | 9                                    |
| Wanghai ..                      | 17                        | 221                             | 2,068                     | 5                                    |
| South Pyengan ..                | 16                        | 147                             | 1,938                     | 5                                    |
| North Pyengan ..                | 20                        | 193                             | 1,480                     | 3                                    |
| Kangwon ..                      | 21                        | 177                             | 1,971                     | 8                                    |
| South Hamkyung ..               | 17                        | 141                             | 2,940                     | 15                                   |
| North Hamkyung ..               | 12                        | 81                              | 710                       | 7                                    |
| TOTALS ..                       | 232                       | 2,469                           | 28,312                    |                                      |

Average  
of 7  
villages  
per  
church.

In explanation of the above table, it should be said that the 232 counties include 12 municipalities and two islands, also that the churches in Manchuria are included in some of the denominational statistics but not in this study. Of the denominational churches both rural and city included in this table, Kyungki, according to the table has one church for each 11 square miles and one church for each six villages, but the city churches of Seoul are included within the total number of churches in this Province. This makes the record of the Province seem much better than it really is. On the other hand the mountainous condition of North Hamkyung and South Hamkyung explains the poor record of the churches there. Other tables dealing only with the rural churches will make clear these factors. An analysis of the number of churches by denominations is never a fair indication of the type of work that that denomination is doing. Usually the denominations that enter a field first

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secured from the Government which show every city, town and village in Korea. From each denominational agency the name and location of every church in Korea has been secured. These churches have been located on the maps. Each church has been designated by a gummed paper label or dot. The dots are of different colors, one color for each denomination.

select the most promising fields in which to work and the late-comers are left with the more difficult fields. Then, too, the Mission force of some denominations in both personnel and financial support is much greater than that of others. In the following table, the number of church buildings is shown in the months of January and February, 1938.

*Number of Churches in Korea Classified by Denominations.\**

|                              |    |    |             |
|------------------------------|----|----|-------------|
| Presbyterian                 | .. | .. | 2,559       |
| Methodist Episcopal          | .. | .. | 813         |
| Holiness                     | .. | .. | 167         |
| Salvation Army               | .. | .. | 153         |
| Seventh-Day Adventists       | .. | .. | 140         |
| Roman Catholic               | .. | .. | 127         |
| Japanese (all denominations) | .. | .. | 51          |
|                              |    |    | <hr/> 4,010 |

The Presbyterian Church is represented by the combined work of four Missions,—Presbyterian (U.S.), Southern Presbyterian (U.S.), the Australian Presbyterian and the United Church of Canada, called Canadian Presbyterian.

The Methodist Episcopal Church (U.S.) is represented by the combined work of the two Missions,—the Northern Methodist and the Southern Methodist.

The Japanese Church in Korea, as in Japan, is concentrated in city centers. There are 51 churches in Korea for Japanese people of which over half, or 59%, are in cities, while less than one-fifth of all churches for Koreans are in the cities. There is one Japanese church to 11,007 Japanese, and one Korean church to 7,881 Koreans.

We usually think of the Salvation Army as an agency working with people in cities. But the Salvation Army in Korea is different, for 87% of its 153 churches are in the country. Its share of rural churches is even larger than the proportion of the population that is rural, which is 83%.

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\* The work of the Anglican Church in Korea has unfortunately been omitted in this study of the Rural Church.—(Editor.)



Its work was started in the rural areas instead of in the cities because of economic reasons. It cost less to start in the smaller places since property was cheaper there, yet the people and their needs were many. The Salvation Army at the present time is beginning to concentrate in the city centers. It has not shown the social passion for the homeless and unemployed in Korea that it has in other countries, but it is beginning some very constructive industrial work. It is co-operative in its work with other churches and now has a policy that it will not start work within 10 *li* (3 miles) of another village church.

The Holiness church is promoted by the Oriental Mission Society, an interdenominational organization with some fine mission workers. It has 167 churches and subsidizes its work more heavily than most of the other groups. It gives special emphasis to the Bible teaching of holiness. Eighty-four per cent of its rural churches are in townships where there are other churches.

The Seventh-Day Adventist group excels in its production of literature and its medical work. Its churches are largely rural and it has many societies meeting in the homes of its adherents. Of its 140 churches 11% are in the city and 89% in the country. It does not primarily seek the townships that are entirely without churches, since 82% of its rural churches are in townships that are already occupied. This organization does not have such a highly successful program in Korea as it does in Japan and China.

The Roman Catholic group has only 127 churches. This is slightly less than 5% of the total number of all Christian churches in the Peninsula. But it centralizes its work in large congregations with beautiful edifices. It includes in its statistics all baptized souls, a large number of which are infants and children. Its average congregation, with these groups included, numbers 1,127. Only 18% of its churches are in the large city centers. It has strong, well-backed church organizations in the large towns which draw their



membership from the surrounding areas. 89% of its rural churches are in townships where there is another church, although the Roman Catholic Church was usually the first in the field.

The missions cooperating in the Federal Council of Churches are the four Presbyterian and the two Methodist. A detailed study has been made of the churches in each of the areas of these six missions. The cities and city churches have been eliminated in this detailed study which follows. Since several denominations work in the same city, no one denomination is responsible. But as far as these six missions were concerned until the year 1936 there was a division of rural territory.

These six missions are at work in 2,609 townships or *myuns*.\* Of these 2,609 townships, 866 or 33.2% are unoccupied by any church. This means that of the rural people of Korea, 83% of the total population, one-third live in townships where there is no church. Each of these 866 townships has an average of 11 villages.

About the same number of townships, 879 or 33.7% of the total, have only one church. The Government has built nearly enough primary schools in Korea to have one for each township, but is thereby serving only 30% of the school population. Judging from the school situation, it would seem that the one church in each of these 879 townships is available to approximately only 30% of the population. The townships in which two churches are located number 486 or 18.6%. If there are three churches in a township, each church would need to serve about four villages. Some might consider the territory 'covered' with three or more churches per township. In such a case only 378 townships out of the 2,609, or 14.5% even thus are adequately served. The following table gives the data for the areas in which each of the six missions are operating.

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\* Some of the smaller towns were added to the rural townships in this study, towns in which only one of these six missions is at work.

*Distribution of Churches in 2,609 Townships in Korea.*

| Denomination.           |    | Townships having in them the following number of churches. |      |      |     |     |     |    |    |     |     | Total Townships. |
|-------------------------|----|--|------|------|-----|-----|-----|----|----|-----|-----|------------------|
|                         |    | None   | 1    | 2    | 3   | 4   | 5   | 6  | 7  | 8   | 9   |                  |
| Northern Methodist      | .. | 216  | 158  | 72   | 26  | 6   | 1   | 1  | 2  | 1   | 0   | 483              |
| Southern Methodist      | .. | 76   | 56   | 35   | 20  | 6   | 4   | 1  | 2  | 0   | 0   | 200              |
| Northern Presbyterian   | .. | 208  | 304  | 225  | 109 | 66  | 25  | 13 | 4  | 1   | 1   | 956              |
| Southern Presbyterian   | .. | 177  | 195  | 80   | 30  | 15  | 1   | 0  | 0  | 0   | 0   | 498              |
| Canadian Presbyterian   | .. | 98   | 65   | 33   | 14  | 7   | 3   | 0  | 0  | 0   | 0   | 220              |
| Australian Presbyterian | .. | 91   | 101  | 41   | 15  | 2   | 1   | 1  | 0  | 0   | 0   | 252              |
| TOTAL ..                |    | 866  | 879  | 486  | 214 | 102 | 35  | 16 | 8  | 2   | 1   | 2,609            |
| Percent of Total        |    | 33.2   | 33.7 | 18.6 | 8.2 | 3.9 | 1.4 | .6 | .3 | .07 | .03 | 100%             |

A study by denominations of the areas in which the six missions are working is as follows :

*Average Population per Church in the Areas in which the Six Missions are Working.*

| Rank. | Mission.                   | Population per Church. |
|-------|----------------------------|------------------------|
| 1     | Northern Presbyterian ..   | 4,673                  |
| 2     | Southern Methodist ..      | 6,051                  |
| 3     | Australian Presbyterian .. | 7,982                  |
| 4     | Southern Presbyterian ..   | 8,399                  |
| 5     | Northern Methodist ..      | 9,732                  |
| 6     | Canadian Presbyterian ..   | 10,189                 |

*Average Number of Churches per County in the Areas in which the Six Missions are Working.*

| Rank. | Mission.                   | Churches per County. |
|-------|----------------------------|----------------------|
| 1     | Northern Presbyterian ..   | 19                   |
| 2     | Southern Methodist ..      | 13                   |
| 2     | Southern Presbyterian ..   | 13                   |
| 2     | Australian Presbyterian .. | 13                   |
| 3     | Northern Methodist ..      | 10                   |
| 4     | Canadian Presbyterian ..   | 8                    |

*Average Number of Churches per Township (myun) in the Areas in which the Six Missions are Working.*

| Rank. | Mission.                      | Average Number of Churches per Township. |  |
|-------|-------------------------------|--|--|
| 1     | Northern Presbyterian .. ..   | 1.56                                     |  |
| 2     | Southern Methodist .. ..      | 1.22                                     |  |
| 3     | Southern Presbyterian .. ..   | 1.02                                     |  |
| 4     | Canadian Presbyterian .. ..   | .98                                      |  |
| 4     | Australian Presbyterian .. .. | .98                                      |  |
| 5     | Northern Methodist .. ..      | .88                                      |  |

*Percentage of Townships (myuns) without any Churches in the Areas in which the Six Missions are Working.*

| Rank. | Mission.                      | Percentage of Townships with no Churches in them. |  |
|-------|-------------------------------|---|--|
| 1     | Northern Presbyterian .. ..   | 21.8%   |  |
| 2     | Southern Presbyterian .. ..   | 35.5%   |  |
| 3     | Australian Presbyterian .. .. | 36.1%   |  |
| 4     | Southern Methodist .. ..      | 38.0%   |  |
| 5     | Canadian Presbyterian .. ..   | 44.5%   |  |
| 6     | Northern Methodist .. ..      | 44.7%   |  |

*Percentage of Townships (myuns) with Two or More Churches in Them in the Areas in which the Six Missions are Working.*

| Rank. | Mission.                      | Percentage of Townships with 2 or more Churches. |  |
|-------|-------------------------------|--|--|
| 1     | Northern Presbyterian .. ..   | 46.4%  |  |
| 2     | Southern Methodist .. ..      | 34.0%  |  |
| 3     | Canadian Presbyterian .. ..   | 26.0%  |  |
| 4     | Southern Presbyterian .. ..   | 25.3%  |  |
| 5     | Australian Presbyterian .. .. | 23.8%  |  |
| 6     | Northern Methodist .. ..      | 21.9%  |  |

*Percentage of Townships (myuns) with Three or More Churches in Them in the Area in which the Six Missions Work.*

| Rank. | Mission.                      | Percentage of Townships with 3 or more Churches. |  |
|-------|-------------------------------|--|--|
| 1     | Northern Presbyterian .. ..   | 22.9%  |  |
| 2     | Southern Methodist .. ..      | 16.5%  |  |
| 3     | Canadian Presbyterian .. ..   | 11.0%  |  |
| 4     | Southern Presbyterian .. ..   | 9.2%   |  |
| 5     | Northern Methodist .. ..      | 7.7%   |  |
| 6     | Australian Presbyterian .. .. | 7.5%   |  |

*The Rank of the Six Missions according to the Six Tests or Measurements Given in the above Tables.*

| Rank. | Mission.                      | Total Ranking in<br>Six Different<br>Measurements. |  |
|-------|-------------------------------|--|--|
| 1     | Northern Presbyterian .. ..   | 6  |  |
| 2     | Southern Methodist .. ..      | 14   |  |
| 3     | Southern Presbyterian .. ..   | 19   |  |
| 4     | Australian Presbyterian .. .. | 22   |  |
| 5     | Canadian Presbyterian .. ..   | 25   |  |
| 6     | Northern Methodist .. ..      | 31   |  |

Any explanation of why the six missions rank as they do would not be entirely unanimous nor entirely satisfactory to the six groups. Some general observations, however, seem fairly evident.

The Northern Presbyterians who rank first on all six counts have had splendid backing in men and money from their Board in America. They have concentrated on the work of the Church and have not spent as much proportionately on secular education as some of the other groups. They have probably excelled all others in their training and use of laymen in the local churches. They have a strong mission consciousness and their missionaries have generally sought the evangelistic and itinerant work.

The Southern Methodists who rank second, probably have the strongest mission consciousness or co-operative group spirit of any of the missions. Their Mission Board in America has given them the same fine backing and support that the Northern Presbyterians have had. The women workers in the Southern Methodist group impress an outsider as being better trained and more progressive than the average women workers in the Orient.

The Southern Presbyterians and the Australian Presbyterians have more difficult fields than any of the other groups, except the Canadians. They were the last of the six groups to begin work in Korea and as a result have the two difficult and mountainous Provinces of North Hamkyung and South Hamkyung. Nevertheless, the quality of their work is surpassed by none.

The Northern Methodists were among the first to arrive on the field and probably have as good or better territory on the whole as the other groups. The missionaries of this group have not been given the support and backing from the Church in America that the other missions have had. The men working for the Methodist Board of Foreign Missions are unable to use their furloughs for study and personal improvement but must itinerate among the American churches raising money. Likewise much of their time and attention while in Korea must be given to writing letters to friends in America to get their financial support. Their Board gives them less support and less encouragement than any of the other groups. The Northern Methodist workers have an additional handicap in the fact that they work for two Boards in America instead of one. There is a desire on the part of the individual missionaries to cooperate in every way, nevertheless their Boards in America are far apart. Each of the evangelistic missionaries is carrying a tremendous amount of work, almost to the breaking point, but there are far too few evangelistic workers in this mission, and the women workers out-number the men.

Among the Younger Churches in the Far East at the present time, the rural Church in Korea certainly offers the greatest hope and presents the greatest challenge. It can truly be called an Apostolic Church.

#### COMITY AND COOPERATION.

The first missionaries who arrived in Korea showed a fine spirit of interdenominational cooperation. From 1892 to 1909 they developed a system of territorial division and comity so that the four Presbyterian missions and the two Methodist groups had definite and specific areas in which to work. Congregations and property were exchanged and mission boundaries were straightened and settled. Dr Harry A. Rhodes in 1934 wrote of this territorial division as follows: 'After twenty-five years of experience since final

division (of territory) was effected, the Missions at least prefer not to make any change. If territorial lines were obliterated it would undoubtedly bring confusion, wasted effort, and denominational rivalry.\*

In 1905 the General Council of Protestant Evangelical Missions in Korea was organized, later called the Federal Council, with representatives from the four Presbyterian and two Methodist Missions. The work of this council was to promote comity, and, in particular, to provide a Union Church Hymnal, to publish regularly a mission magazine, '*The Korea Mission Field*', and to prepare the union Sunday School lessons. In 1905 the Methodists and Presbyterians united their church magazines and published '*The Christian Messenger*', which has recently been discontinued. A Union hymn book was published in 1910 with the support and cooperation of the various Protestant groups.

In 1912 the Korea Sunday School Association was started with the six missions cooperating. The all-Korea Sunday School Conventions were attended each year by from two to three thousand delegates. The Sunday Schools showed one hundred per cent gain in numbers in one eight year period. Sunday School literature was prepared by this interdenominational organization, and leadership training was promoted.

In 1923 the National Christian Council was organized, a body delegated from the Korean churches, to inaugurate co-operative Church projects and to promote a spirit of comity.

Thus we see that from the very beginning of mission work in Korea and, especially from 1892 to 1932, a period covering 40 years, the spirit of cooperation and comity had a steady and encouraging growth.

In 1932, the Methodists began publishing much of their religious education material separately. This was followed

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\* Rhodes, H. A., *History of the Korean Mission Presbyterian Church*, 1934, p. 444.



by the Presbyterian General Assembly in Korea, (not the Presbyterian missionaries), voting to withdraw most of its support and co-operation from the Korea Sunday School Association.

In 1934 the Presbyterians, who had been using the Union Hymnal, along with the other denominations, decided to publish a hymnal of their own.

In 1935, the Presbyterian General Assembly in Korea voted not to elect delegates to the National Christian Council.

In 1936, the Presbyterian General Assembly voted that they would no longer be bound by any arrangement for the division of territory between the Presbyterians and the Methodists.

In 1937, the Presbyterian delegates notified the Korea Sunday School Association that beginning in 1939 separate Presbyterian Sunday School lessons and material would be published and that they would also withdraw from the Korea Sunday School Association if the Association continued the publication of Sunday School material.

In the last five years the comity plans and the enthusiasm for interdenominational co-operation which had been carefully built up over a period of forty years have been abrogated. This has been done by unilateral action.

The table below shows how far the different missions co-operate in locating their churches. A township (*myun*) usually consists of an area containing from eight to twenty farm villages and has from five to ten thousand people. Korea has 2,423 rural townships and 2,444 rural churches in them, an average of one church per township. The government school authorities have undertaken to locate one primary school in each township, although this goal has not yet been reached. If the churches would follow the educationalists' plan there could be one church to each township, 2,444 churches and 2,423 townships. But since the churches have not done this, the result is that 697 townships or 28% of the total, almost one-third, have no churches. Some denominations seem much more inclined

to go into a field already occupied by another church than to go into these 697 unoccupied townships and build up a new congregation in virgin territory.

*Location of Rural Churches of the Different Denominations in relation to other Denominations in the Same Township.*

|                             |    |    | Other Churches<br>in Township. | No other<br>Churches in<br>Township. |
|-----------------------------|----|----|--------------------------------|--------------------------------------|
| Presbyterian                | .. | .. | 18%                            | 72%                                  |
| Methodist                   | .. | .. | 22%                            | 78%                                  |
| Salvation Army              | .. | .. | 78%                            | 22%                                  |
| Seventh Day Adventists      | .. | .. | 82%                            | 18%                                  |
| Holiness (Oriental Mission) | .. | .. | 84%                            | 16%                                  |
| Roman Catholic              | .. | .. | 89%                            | 11%                                  |

It should be noted that the comity agreement for territorial division from 1892 to 1936 between the Presbyterians and Methodists accounts for the large percentage of their churches being in townships where there are no other churches. But these two groups have, since 1936, given up that agreement.

In a consideration of this subject it should be borne in mind that questions of church policy, including comity, are determined by the Korean national church bodies in which the missionaries have had a steadily decreasing influence.

The lack of comity or interdenominational co-operation is the blackest page in the story of the Christian Church in Korea at the present time.

#### THE KOREAN CHURCH—THE LAY PREACHER AND THE MINISTRY.

The Lay Preacher system is so well suited to the needs of the young and scattered churches of the Orient that a brief analysis of its development in other lands and a description of its chief features and problems will be useful.

It is not generally known that John Wesley, the founder of Methodism, received his great religious experience in a meeting conducted by a Lay Preacher. In the early days

of the Evangelical Revival he began to use laymen in his societies. By means of the Lay Preacher the Gospel is carried regularly to small neighborhoods and outlying places which would be neglected if the ministers alone did the preaching. The entire circuit is knit into one large unit. The minister may live in the larger center but he belongs to the whole circuit and preaches throughout it. The strong places help the weak and the resources of men and money are pooled. This system has proved successful for two hundred years; trained men are able to accomplish more, money goes farther and places are reached that would otherwise be neglected. Laymen are trained, men are recruited for the ministry and the Gospel is preached in season and out.

In Great Britain the average Methodist minister has eight Lay Preachers to help him with the work of his circuit. In Australia there are seven unpaid Lay Preachers to one ordained minister and in South Africa the average minister supervises fifteen churches and is assisted by twenty-one Lay Preachers. Methodism has spread to America, to the West Indies, to Germany, China, India and other parts of the world through the unpaid Lay Preacher.

However, the circuit system of the Methodist Church underwent a marked change in being transplanted to America. In the rapid expansion of the new communities the demands placed upon the Lay Preacher were too heavy. He was given full time employment, but worked without the helpful supervision and training which he had on an English circuit. The untrained Lay Preacher was increasingly given the whole responsibility for a circuit and was paid according to his ability to preach and the ability of his people to pay. Thus full-time pastors were recruited from the ranks of the Lay Preachers and, as a rule, were without college or seminary training.

Later as the educational standards of the ministry in America were raised, these employed Lay Preachers were not made 'Members of Conference', i.e. ordained ministers,

but were called 'Supply Preachers'. So in America there are three grades of preachers—'Members of Conference', who are ordained, 'Supplies' and Lay Preachers.

The American missionaries brought with them to the Far East this modification of the English circuit system with which they were familiar. The strength of the system of Lay Preachers in the Korean Church, as well as the weakness of the American adaptation through the use of 'Supplies', as shown in the deterioration of the educational standards of the Korean ministry, will next be described.

Of the three types of preachers in the Korean Methodist Church the regular 'Members of Conference' alone are fully trained men. The Supply Preachers are not 'Members of Conference' and are not so well trained, but receive a salary for full-time service. The Lay Preachers serve without salary. A detailed study was made of 112 preachers in the Korean Methodist Church. Of this group 26 were 'Members of Conference', 26 were Supply Preachers and 60 were unpaid Lay Preachers.

The occupations of the Lay Preachers correspond to those of the church membership as a whole. We see that they are predominantly farmers.

*Occupations of 60 Lay Preachers.*

|                       |    |    |    |    |
|-----------------------|----|----|----|----|
| Farmers               | .. | .. | .. | 34 |
| Shopkeepers           | .. | .. | .. | 11 |
| No occupation         | .. | .. | .. | 6  |
| Teachers              | .. | .. | .. | 4  |
| Doctor                | .. | .. | .. | 1  |
| Farmer and Shopkeeper | .. | .. | .. | 1  |
| Factory Worker        | .. | .. | .. | 1  |
| Clerk                 | .. | .. | .. | 1  |
| Barber                | .. | .. | .. | 1  |
| TOTAL                 |    |    |    | 60 |

The 'Members of Conference' have more important churches or circuits than the Supply Preachers. Nearly half of them and only one-fourth of the 'Supplies' have one-point charges. The 'Members of Conference' have on the

average only two churches to care for and the Supply Preachers average three.\* Herein lies one of the main handicaps of the Korean Methodist Church. The charges are too small and the churches too few to adequately support the pastor. The trained 'Member of Conference' should be able to manage as many churches as the untrained Supply Preacher; in fact, with his additional training he should be able to train Lay Preachers to help him and thus care for a much larger circuit. The average trained minister or 'Member of Conference' in English Methodism has a larger circuit of nine churches with eight unpaid Lay Preachers to help him. If the trained Korean pastor were responsible not for two, but for three churches, as the Supply Preachers are, much of his financial hardship would be removed. This should be done by increasing the help from Lay Preachers rather than by adding the care of more preaching points.†

Among the 'Supplies' and the Lay Preachers there are a number of young men who immediately should be given further training. One-fifth of the 'Supplies' are in their first year of preaching. One-third of them are between 20 and 35 years of age, the age required for admission into the Methodist Seminary. What these young 'Supplies' need most of all is to attend a regular seminary course, rather than many abbreviated conferences and institutes.

One-third of the Supplies were previously unpaid Lay Preachers. They willingly gave their time on Sundays for preaching, without thought of remuneration. Later, because of a shortage of trained ministers these untrained laymen were given full-time work on salary.

The greatest difference between the three groups, the 'Members of Conference', the 'Supplies' and the Lay Preachers, however, is not in age nor in their years of service, but in their educational preparation.‡ A Methodist minister

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\* None of the churches studied were large city churches.

† For further details, see Appendix A.—The Lay Preacher and the Ministry.

‡ *Ibid.*

at the present time must be a seminary graduate in order to become a 'Member of Conference', regardless of what other education he may have had.

Of 112 preachers studied, 6 attended College and only 4 of them graduated. Three of these four were among the unpaid Lay Preachers. One is a physician and two are teachers. These three college graduates give their Sundays to the work of the Church without remuneration. The Christian Colleges in Korea have provided very few candidates for the ministry.

The Primary Schools of Korea at present are able to care for only about 30 per cent of the pupils of primary school age; the Middle Schools for only between 15 and 25 per cent of the students who apply. It is a usual occurrence for one thousand young boys to apply to a high school and only 150 be admitted. The Church must quickly find school routes to the Seminary, other than the Government-controlled Middle School, if the growing Korean Church is to be supplied with ministers. If the Bible Institutes adopt a broader program and curriculum, they could provide a pre-seminary course which need not lower the educational level of the ministry. To their present Bible courses must be added some general subjects such as world history, geography, languages and sociology.

We will now examine the effect of the use of, 'Supplies', on the entire Methodist Church in Korea. The table below shows the relation of the Supplies to the trained 'Members of Conference' over a period of nine years.

*Relation of Supplies to Members of Conference.*

| Year. |    |    | Supplies. | Members of<br>Conference. |
|-------|----|----|-----------|---------------------------|
| 1930  | .. | .. | 25        | 176                       |
| 1931  | .. | .. | 37        | 161                       |
| 1932  | .. | .. | 27        | 165                       |
| 1933  | .. | .. | 39        | 147                       |
| 1934  | .. | .. | 36        | 139                       |
| 1935  | .. | .. | 49        | 135                       |



| Year. |    |    | Supplies. | Members of Conference. |
|-------|----|----|-----------|------------------------|
| 1936  | .. | .. | No report | No report              |
| 1937  | .. | .. | 59        | 131                    |
| 1938  | .. | .. | 64        | 132                    |

We see that in nine years the number of Supply preachers has increased from 25 to 64, while the ordained ministers have decreased from 176 to 132. This means that the educational standard of the ministry of the Methodist Church in Korea is being steadily lowered.

The American missionaries in Korea have followed the example of the Church in America. The Lay Preacher in America was put on a salary which lowered the standard of the ministry. Pastors without the help of the unpaid Lay Preachers left the large rural circuits and took charges in the towns which had only one church. The circuit plan broke down. The use of unpaid Lay Preachers in America was largely abandoned and the rural churches were neglected. Consequently in America we often hear of the 'problem of the rural Church'.

The use of Supplies has a bad effect upon the trained minister. He has spent five years in high school and five years in the Seminary and when he sees the untrained 'Supply' given a charge and the full responsibility of a circuit, he feels the Church does not properly recognize the value of an educated ministry. Likewise the college graduate in Korea will seldom enter the ministry because he sees so many uneducated men put in charge of churches. He does not distinguish between 'Supplies' and 'Members of Conference'. He simply sees that the educational standard of the ministry is low. Young people, especially graduates of high school, are not attracted to the Church by these Supply Pastors, only one-fourth of whom have even attended high school. Thus the use of 'Supplies' in charge of churches tends to lower both the educational standard of the ministry and of the church members.

The use of 'Supplies' also has a bad effect upon the unpaid Lay Preachers. These voluntary preachers give

their Sundays and often their Wednesday evenings to the Church in preaching without remuneration. They see beside them the 'Supplies', with no better training, who are paid a regular monthly salary for doing almost the same type of work which they do without pay. This has a mercenary effect upon both groups.

If these 'Supplies' had not been given full-time work but had been left in their usual daily occupations they would have rendered almost as great a service to the Church. As we see from the table below the Supply who receives a regular salary accomplishes only a little more than the unpaid Lay Preacher :—

*Comparative Record of Lay Preachers and Supplies.*

|  | Average No. of<br>Preaching<br>Services<br>per month. | Average<br>attendance at<br>Preaching<br>Services. | Total<br>attendance<br>for the month. |
|--|---|--|---------------------------------------|
| Unpaid Lay Preachers ..                  | 7.2   | 62   | 439                                   |
| Supplies who receive a<br>salary .. .. . | 13.8  | 41   | 545 *                                 |

Because there is more wealth in America to support the ministry it may be possible to organize the churches so that each pastor shall have one church or 'station'. But it is entirely out of the question for the rural pastors in the Orient to have only one church or 'station', since, outside of the large city churches, there is not enough financial support. We must follow the circuit system in the Orient, and the circuits must be large.

To do this we must make frequent use of the Lay Preacher. He will help to enlarge the circuits and will make it possible for the trained pastor in the Orient to have a circuit of from five to ten churches. Such an arrangement would increase the pastors' salaries and would allow mission money to be used for opening up new circuits, building new churches in unoccupied territory, and would enable each pastor to push his work out into the nearby villages.

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\* For further details, see Appendix B.—Church Attendance.

The Kyung-Chun circuit in the Kongju district in Korea uses 12 Lay Preachers who in one month recently conducted 35 services. This happened to be the month of October, 1937, which had five Sundays. The following is the preaching schedule for the pastor, the Reverend T. W. Syu, and his 12 Lay Preachers :—

*The Preaching Program of the Kyung-Chun Circuit for October, 1937.*

|        |                 | Kyung-Chun.  | Kyuroe.     | Roesung.    |
|--------|-----------------|--------------|-------------|-------------|
| First  | Sunday A.M. . . | D. W. Chang. | H. Y. Lee.  | T. W. Syu.  |
|        | P.M. . .        | T. W. Syu.   | John Kim.   | K. S. Yang. |
|        | Wed. P.M. . .   | T. K. Shin.  | D. W. Hahn. | S. C. Yang. |
| Second | Sunday A.M. . . | T. W. Syu.   | I. D. Sung. | C. S. Lee.  |
|        | P.M. . .        | T. W. Syu.   | I. D. Sung. | K. S. Yang. |
|        | Wed. P.M. . .   | I. D. Sung.  | I. D. Sung. | S. C. Yang. |
| Third  | Sunday A.M. . . | C. S. Lee.   | T. W. Syu.  | H. Y. Lee.  |
|        | P.M. . .        | T. W. Syu.   | S. B. Hong. | S. C. Yang. |
|        | Wed. P.M. . .   | D. C. Woo.   | John Kim.   | K. S. Yang. |
| Fourth | Sunday A.M. . . | T. W. Syu.   | S. B. Song. | I. D. Sung. |
|        | P.M. . .        | T. W. Syu.   | John Kim.   | I. D. Sung. |
|        | Wed. P.M. . .   | T. W. Shin.  | John Kim.   | K. S. Yang. |
| Fifth  | Sunday A.M. . . | T. W. Syu.   | I. D. Sung. | D. C. Woo.  |
|        | P.M. . .        | T. W. Syu.   | S. B. Song. | I. D. Sung. |
|        | Wed. P.M. . .   | I. D. Sung.  | John Kim.   | K. S. Yang. |

From this we see that of the 45 services on this circuit during the five Sundays, 35 were conducted by unpaid Lay Preachers who, in this way, more than quadrupled the preaching services of their minister. This type of plan offers a solution for the financial problem of the Church in the Far East.

If every pastor in Korea and in the Far East would use a similar plan the unchurched areas would soon be evangelized. But in reality the average 'Member of Conference' in the Methodist Church in Korea has only two churches, instead of five. Many ministers prefer a station with one church, to a circuit with four or five churches. The result is that even in Korea where the Church is strong 697 townships, 28% of the total number, have no church in them; another 784 townships, 32% of the total, have only one

church; and 450 townships have only two churches; yet these townships have from six to fifteen villages and average about 10,000 in population.

The Government in Korea has as its goal three schools (consolidated), to each township. If the Church had the same goal it would mean that three times as many churches would be needed as now exist. To do this each pastor must have six to nine churches instead of from two to three. The only way this can possibly be done with the present supply of men and money is by the use of Lay Preachers.

The plan of using Lay Preachers and thereby enlarging our circuits is one of the great needs among the rural churches of the entire Far East.

#### THE TRAINING OF NEW MINISTERS.

The supply of ministers is probably the most important problem facing the Church. All the other phases of church progress depend upon this question.\* The Methodist Seminary and Conferences working together were able to cope with this problem of ministerial supply until the year 1933. The percentage of circuits cared for by trained men showed a gradual increase from 1923-1932, rising from 61% to 94% and there were no vacant churches.

During the last six years the position has been reversed. The number of ordained Conference Members has dropped from 165 to 132, while the number of church circuits supplied by these ordained men has decreased from 94% to 65% in the same period. The number of circuits cared for by Supply Preachers during these six years has more than doubled,—an increase from 27 in 1932 to 64 in 1938. The number of vacant churches has also increased. There is only one conclusion to be reached—that the supply of trained ministers is insufficient and that the situation is becoming worse each year. The Theological Seminary is

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\* See also Appendix C.—The Training of New Ministers.

supplying scarcely more than half enough graduates to meet the ordinary losses of Conference Members, not taking into consideration the large growth of the Church. This shortage in replacements and in manning new circuits is being met by the appointment of untrained Supply Preachers, with a consequent steady deterioration in the educational qualifications of Church leadership. The Seminary will need to be equipped to train much larger groups of men each year if the Church in Korea is to advance and is to be in charge of an educated ministry.

A comparison of the training offered by the Presbyterian and Methodist Theological Seminaries of Korea is of value. The Presbyterian Seminary has a larger student-body than the Methodist, and its administrators and teachers are more largely missionaries than Koreans. The Methodist Seminary offers a number of practical courses not included in the Presbyterian schools. In the fundamental subjects of Bible, theology and church history, the Seminaries seem about equal, although the latter school offers one subject, anthropology, that is not offered in the former. The Methodist Seminary gives courses similar to the Presbyterian school in the fundamental subjects but also adds ten more practical courses.\*

The Presbyterian Seminary has a more unified policy of administration than the Methodist. It impresses the visitor as being a training school for ministers, while the Methodist seems to be a school to train Middle School graduates to become ministers. Most of the students in the former have preached before coming to the school. Students are admitted by examination. Until 1938 the Methodist Seminary required high school graduation for all their candidates. This kept out many young successful Lay Preachers who had much more general knowledge, general education, and native ability than the high school graduates who applied for admission.

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\* An analysis of the curricula of both schools is given in Appendix C.



Many students attend the Presbyterian Seminary for one term and continue as pastors of their churches for the remaining nine months of the year. This tends to make the training at the Presbyterian Seminary very practical and helpful. Each student comes with a definite purpose to get help to meet the specific task with which he is already familiar. The students who come to the Methodist Seminary, a younger and a more inexperienced group, do not come with specific problems as ministers. They come directly from the Government-controlled high schools and have lost their ability for any independent thinking which they may have had upon entering these schools. They have been fitted into the national mould of 'spiritual mobilization', 'national unification' and the usual Government objectives.

At the meeting of the Board of Directors of the Methodist Seminary in February, 1938, an entirely new policy of admission of candidates was adopted by which hereafter students are to be admitted by examination, thus making a place for other than the high school graduates. This will undoubtedly raise the standard of the student body and will increase the number of candidates from among those who are more closely in touch with the purposes and work of the Church. The Seminary has been greatly in need of an Extension Department, carried on by people specifically set aside for this particular task. An Extension Service was finally established April 1, 1938, with Dr Y. H. Chyung in charge.

Another important difference between the two seminaries is that the Presbyterian School has the loyal and unified support of the Presbyterian Mission and the constructive and unified backing of its Board of Directors.

From an analysis of the factors inducing Korean young men to enter the ministry, the important influences in enlisting young people for Christian work are the pastors and the parents.\* The influences of the home and the Church far

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\* See Appendix C.



out-reach those of the schools. Therefore the task of enlisting students for the ministry is a problem for the Church as a whole and not necessarily the task of the missionaries or teachers. The closer the Seminary and its program can be brought to the Church, that is to the pastors and to the parents, the more candidates there will be for the ministry. The Seminary must be made an integral part of the life of the whole Church, not simply the responsibility of one man or one group of men,—a co-operative undertaking.

#### CHURCH ATTENDANCE.

Korean Christians are good Church attendants. In the *History of the Korean Mission of the Presbyterian Church*, Dr H. A. Rhodes shows in his statistics an average attendance of 101 for the combined, organized and unorganized Presbyterian churches. This includes city and country. He also shows that the ratio of the total attendance to the total adherents is eight to ten, a church attendance of 80% of the membership, which is far ahead of American churches.\*

A record of 1,008 Methodist preaching services (churches in large cities not included) gives an average attendance per service of sixty people. This is not simply for one service per week, but for each service that is held.

#### *Average Attendance at 1,008 Preaching Services.*

|                                |    |
|--------------------------------|----|
| Sunday Morning .. ..           | 73 |
| Sunday Evening .. ..           | 57 |
| Wednesday Evening .. ..        | 49 |
| Other Preaching Services .. .. | 61 |

It will be noted that the Sunday evening service is only three below the average and that the midweek service is only 11 below. The high attendance at prayer meeting on Wednesday evening,—81% of the total average

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\* Rhodes, H. A., '*History of the Korean Mission of the Presbyterian Church*', p. 547.

attendance,—is probably higher than in any other country in the world.\*

The percentage of preaching services per month classified according to the time of meeting is given below:

*Preaching Services classified according to Time.*

|                   |    |    | %  |
|-------------------|----|----|----|
| Sunday Morning    | .. | .. | 33 |
| Sunday Evening    | .. | .. | 30 |
| Wednesday Evening | .. | .. | 29 |
| Other Times       | .. | .. | 8  |

When it is remembered that many churches in the West have only two services per week, one with a very small attendance, we see how well the Korean Christians attend their churches.

The ministers give a good account of themselves in the number of times they preach during the month, as shown in the following table:

*Preaching Services Held per Month.*

|                            |    |                |
|----------------------------|----|----------------|
| By 'Members of Conference' | .. | 12.1 services. |
| By Supplies                | .. | 13.8 ..        |
| By Lay Preachers           | .. | 7.2 ..         |

#### CHURCH FINANCES.

The contributions in *yen* of Korean Protestants is ¥14.65† per member for all causes.‡ The average member in Korea contributes more liberally than in any other Oriental country. The *per capita* contribution in China amounts to between one and three *yen* per year; a figure given by several authorities is 2.18 *yen*. In Japan where there is more wealth than in Korea, the *per capita* contribution is

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\* Appendix B.—Church Attendance.

† \$4.40 (U.S.). (This amount was determined by dividing the total amount of contributions by the total number of full members.)

‡ '1938 Prayer Calendar', published for the Federal Council of Churches by the Christian Literature Society, Seoul, Korea.

¥12.22, as against Korea's ¥14.65.\* The *per capita* contribution in America is \$13.27.† This might seem at first to be three times as much as the Korean contribution of ¥14.65, but since the ratio of the total value of goods of the Korean farmer to that of the American farmer is approximately 1 to 16, the Korean Church member gives 6 times as much as the American Church member, depending, of course, upon the relative value of the goods they each possess.

The amount of contributions per member varies greatly among the different denominations. The amounts in the following tables were arrived at by dividing the total amount of contributions by the total number of full members :

*Contributions per Member in Korea by Denominations.‡*

|                        |    |    | ¥     |
|------------------------|----|----|-------|
| Methodist              | .. | .. | 22.85 |
| Presbyterian           | .. | .. | 17.59 |
| Oriental Mission       | .. | .. | 15.29 |
| Japan Methodist Church | .. | .. | 12.15 |

These same denominations in Japan rank quite differently :

*Contributions per Member in Japan by Denominations.§*

|                        |    |    | ¥     |
|------------------------|----|----|-------|
| Seventh Day Adventists | .. | .. | 47.30 |
| Presbyterian           | .. | .. | 10.98 |
| Oriental Mission       | .. | .. | 14.93 |
| Japan Methodist Church | .. | .. | 14.63 |

Although in Japan there is more wealth than in Korea, the Methodists in Korea contribute 56 per cent more per

\* *The Japan Christian Year Book*, 1936, Kyo Bun Kwan, Tokyo, p. 393.

† Fry, Luther, *The U.S. Looks at Its Churches*, p. 94.

‡ 1938 *Prayer Calendar*, Federal Council of Churches in Korea.

§ *The Japan Christian Year Book*, 1937, Kyo Bun Kwan, Tokyo, pp. 421-22.

member than the Methodists in Japan. The Presbyterians in Korea who use the famous *Nevius Method* give less than the other churches that do not follow the Nevius plan. A comparison of the Methodist and Presbyterian churches shows that the Methodists contribute more liberally for each item in the budget than the Presbyterians :—

*Comparison of Presbyterian and Methodist Giving.\**

|  | Presbyterian<br>Contributions<br>per Member. | Methodist<br>Contributions<br>per Member. |
|--|--|---|
|  | ₩  | ₩   |
| For Pastoral Support and Congregational Expenses .. .. | 6.26   | 7.70                                      |
| For Buildings and Repairs .. ..                        | 2.91   | 4.30                                      |
| For Benevolences and Miscellaneous .. ..               | .43  | 1.00                                      |
| TOTAL .. ..  | 9.60   | 13.00                                     |

(The fact should not be overlooked however that the Korean Presbyterians are contributing with great self-sacrifice and loyalty to their Church. They are supporting all of their ordained pastors, about 350, without any mission help. They have about 260 unordained pastors, 120 men evangelists and 350 Bible Women, all on regular salary, only about 10% of whom are receiving financial help from the mission. The Presbyterian policy is to put mission money into a large force of missionaries and scatter these throughout the rural sections of the Church, rather than to subsidize the salaries of Korean workers as much as the other denominations do.)

Of the two branches of the Methodist Church in the United States the Southern branch gives the larger subsidy. In the Southern Methodist field there are 56 pastoral charges, only 10 of which are self-supporting. These 56 pastors receive salaries amounting to ₩2,224.90 per month or an average of ₩39.73 monthly salary. About one-third of this, or ₩12.30, comes from the Mission.† The main purpose of the subsidy is to give the pastors a living wage. These salaries

\* Presbyterian Data, Clark, C. A., *The Nevius Plan of Mission Work in Korea*, Christian Literature Society, Seoul, Korea, pp. 319, 324.

Methodist Data, *The Korean Methodist Church*, 1937, Methodist Headquarters, Seoul, Korea, p. 5.

† Weems, C. N., *The Support of the Ministry in a Section of the Korean Methodist Church*, pp. 1-6.

rank usually with those of primary or grade-school teachers. A pastor receives about twice the wages of a day laborer, about one-third the salary of a high school teacher and about the same as a *myun* (township) secretary.

The average salary of all Methodist ministers, North and South, appointed to pastoral charges, is ¥34.00 per month.\* The comparison of the Methodist and Presbyterian statistics above indicates that the members whose pastors receive a subsidy in the Methodist Church, contribute ¥7.70 *per capita* to pastoral support as against a *per capita* contribution of ¥6.26 in the Presbyterian group where there is no subsidy given. In other words the subsidy may encourage more giving on the part of the Korean Christians because it enables the Church to provide efficient ministers.

A comparative study of the salaries of 'Members of Conference' and Supply Preachers in 52 Methodist Churches selected at random shows that the 'Members of Conference' receive 55% more salary than the 'Supplies':—

*Monthly Salaries of 26 Members of Conference and 26 Supplies.*

|                        |    |    |  | Supplies. | Members of<br>Conference. |
|------------------------|----|----|--|-----------|---------------------------|
|                        |    |    |  | ¥         | ¥                         |
| Average Monthly Salary | .. |    |  | 25.59     | 39.58                     |
| Lowest                 | .. | .. |  | 17.00     | 20.00                     |
| Highest                | .. | .. |  | 40.00     | 60.00                     |

It is interesting in the above table to note that the difference in ministers is due to whether the pastor has graduated from the Seminary or not and thereby been admitted to Conference. The 'Supply' preaches on an average 13.8 times each month and the 'Member of Conference' preaches 12.1 times. The 'Supply' cares for an average of three churches on one circuit instead of two, which is the average number the 'Members of Conference' have. He gets two-thirds the salary because he is not a Seminary graduate nor a 'Member of Conference'.

The giving of the Korean Christians in almost every case is sacrificial. Every *yen* given represents a sacrifice.

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\* Information from Methodist Headquarters, Seoul, Korea.

As the rice is cooked in many Christian homes a few spoonfuls are put into the sack for the church offering. The total gifts to the church of the average family amount to more than the entire income of that family for one whole month out of the year.

#### CHURCH ACTIVITIES AND ORGANIZATIONS.

The main activity of the Korean Church is evangelism. Winning souls to Christ is clearly the main objective of pastors, missionaries and members. Evangelistic emphasis according to the most recent figures has brought within the bounds of the Presbyterian Mission in one year on confession 9% of the number of their total communicants.\* The number of Methodist adults baptized during the year was 7% of the total membership.†

This evangelistic note in the Korean Church does not eliminate other activities. In the study of 52 Methodist pastors each has various organizations in his church:—

##### *Percentage of Circuits having the Following Activities.*

|                               | Per cent of<br>Circuits. | Average<br>members. |
|-------------------------------|--------------------------|---------------------|
| Women's Missionary Society .. | 61%                      | 35%                 |
| Daily Vacation Bible ..       | 58                       | 110                 |
| <i>Suhtang</i> ..             | 38                       | 65                  |
| Leadership Training Class ..  | 23                       | 22                  |

One of the principal activities of the Korean Churches in the past has been the management and support of a primary school or kindergarten. The statistics of the Presbyterian congregations in 1935 showed one-third as many primary schools and kindergartens as organized churches.‡

The Methodist statistics for 1936 shows an annual gift of ¥9.54 per member for primary education. This is more

\* Rhodes, H. A., *History of the Korean Mission Presbyterian Church, U.S.A.*, Chosen Mission, Seoul, Korea, 1934, p. 547.

† Methodist Headquarters, Seoul.

‡ Rhodes, H. A., *History of the Korea Methodist Mission*, pp. 546, 551.



than was paid by these same members for the combined pastoral support, congregational expenses and disciplinary benevolences. A village primary school or kindergarten conducted and supported entirely by the church is an activity and responsibility larger than is carried by the average American church.

Although it is true that the program of the Methodist and Presbyterian churches is becoming more similar each year, in the early days there were great differences in policy. These differences have had their effect on the progress of the two Churches during the past 50 years.

The Methodists in Korea use the primary school as a point of contact and a type of community service. The Presbyterians have used the primary school in the ordinary way to educate their children. The Presbyterian missionary was slow in organizing a church, installing a pastor, or electing officers. But when the church was finally organized and officers selected, they had been tried and proven and trained over a period of years. The result is that the Presbyterians once started have had a phenomenal growth.

In no country has such a premium been put upon education as in Korea. The children flock to the schools. Because the missionary educated the Korean children, their parents came in great numbers to the church. The congregations grew rapidly under this stimulus. The parents who sent their children to the new schools gladly accepted the church offices and responsibilities.

The Presbyterian policy of training their laymen over a long period of time and making them carry the responsibility for each local church when organized was most successful. The Presbyterian Board in America has given great support and encouragement to its Korean missionaries. After fifty years of work, there are now six times as many Presbyterians as Methodists in Korea—80,818 Presbyterian communicants to 18,302 Methodist full members. The Presbyterians had 127 missionaries in 1938 to 126 missionaries in the combined Methodist missions. The emphasis

of the Presbyterians upon training local leaders has yielded great results. The Presbyterians use more men missionaries in evangelistic work than the Methodists; 50 of the 127 Presbyterians and only 31 of the 126 Methodist missionaries are men.

#### CHURCH FARMS.

The church farm in Korea is a unique method of church support. Investment in land is very popular. Farm land is 'the good earth' to all Oriental people for it is the source of food for the hungry. There is not enough land and there are too many mouths to be fed. Professional people and city merchants like to own a small tract of land as an investment and as insurance, for it yields good returns, and it cannot be stolen. In 1927 one of the missionaries of the Methodist Episcopal Church, W. A. Noble, began to buy small tracts of land as a means of endowment for a local church. Other churches did the same. A study was made of 29 of these churches, selected at random.

There is no information available as to how many churches in Korea own land. In the study of 52 Methodist charges nearly one-third of them owned some land the proceeds from which went towards the church budget. The study of the 29 churches owning land showed that they had tracts varying in size from a tiny patch of 200 *tsubo*\* to 20,000 *tsubo* fields. The average size was 2,544 *tsubo* or approximately two acres per church. Nearly half of these land tracts were purchased by the church members themselves, while the remainder were gifts. Dr Noble presented to the local churches one-third of the tracts included in this study. The first tract was secured in 1916, but practically all of them began with Dr Noble's first gift in 1927. Twenty-six of the twenty-nine belonged to Methodist churches, the remaining three to Presbyterian.

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\* A *tsubo* is 36 square feet.

Although the missionaries and denominational supervisors at present show little interest in these 'church farms', as a rule the pastors of the churches say the plan is a good one, and that the farms have proved successful. Three out of four pastors reported favorably on the project, and of the fourth, not in favor of the plan, it should be mentioned that his people had had no instruction about the management of their land. Three-fourths of the churches rent their land to some tenant and the crop rent goes into the church budget. One-fourth of the 'church farms' are cultivated by the church members themselves all working co-operatively. In every case where the members give their time and labor to the church, the farm has been reported as successful. Because of their success with their first fields, twenty per cent of the churches owning land have purchased some additional tracts.

The income from these church farms is not large. For the year 1937 it averaged seventy-four *yen*, or amounted to one-fifth of the total salary of the pastors of these churches. The plan is to have an income from their farm to supplement other sources of income but not to take the place of the usual methods of church support. As the result of the income from its large church farm, one church that was previously on a 'four-point' circuit was able to pay its own pastor without the aid of the other three churches.

The congregations whose members cultivated their church farms reported a great gain in the spirit of co-operation among the members who had worked together on the task. Many of the pastors expressed a desire for more information upon managing their farm and hoped that some arrangements might be made for giving them advice.

The main advantage of a church farm is that it gives to the members with little ready cash, a chance to contribute more to the church by means of their labor. The pastor also has an opportunity to introduce into the community some new and improved variety of seed or livestock. Some churches do not use the income from the church farm

for the regular church budget but only for some social service project or benevolent cause, such as a new kindergarten or Daily Vacation Bible School.

#### EMPHASIS UPON THE STUDY OF THE BIBLE.

The Christian Church in each country in the Orient has some phase of its work to which it gives special attention. We can hardly think of the Church in Japan without calling to mind the 'Rural Gospel Schools', the 'Seasonal Kindergartens' and 'Newspaper Evangelism'. In China the progress for 'Home Improvement', the 'Literacy Classes' and the Church plan for 'Local Community Improvement' stand out above similar work in other countries. The sacrificial giving in time and money of the church members in Korea has no equal in any other land.

Although the Church in Korea is younger than in many other lands, the whole Bible was translated very early into the simple Korean alphabet. Definite and systematic Bible study was started from the very beginning and has probably been the outstanding feature of the Korean Church. In few countries is the Church making such great progress, and in probably no other country is so much emphasis put upon the study of the Word of God. Korean Christians always bring their Bibles with them to church so that they may read the Scripture Lesson along with the pastor and carefully follow the text.

The Sunday School is in every sense a 'Bible School'. It is the best attended service of the day. Most of the church edifices are too small to accommodate at one time all who wish to attend Sunday School, and the different departments meet at different times on Sunday. Here are the regular weekly services in one church:—

|        |         |  |
|--------|---------|--|
| Sunday | 9 a.m.  | .. The Intermediate and Young Peoples Department of the Sunday School. |
|        | 10 a.m. | .. The Adult Department of the Sunday School.                          |

|           |            |    |   |
|-----------|------------|----|---|
| Sunday    | 11 a.m.    | .. | The Morning Worship.  |
|           | 12-30 p.m. | .. | The Junior Church.  |
|           | 1-30 p.m.  | .. | The Primary and Beginners' Department of the Sunday School. |
|           | 7-30 p.m.  | .. | The Young Peoples' Society.                                 |
|           | 8 p.m.     | .. | The Evening Worship Service.                                |
| Wednesday | 7 p.m.     | .. | Prayer Meeting.   |
| Friday    | 7 p.m.     | .. | Preparatory Service.  |

The Preparatory Service is the time when the Sunday School teachers are taught the lesson for the following Sunday.

Dr Clark tells us that in 1936 in the entire Presbyterian Church in Korea there were 3,240 Sunday Schools and 2,930 organized and unorganized churches. He also shows that there were 344,268 Sunday School pupils and 119,955 communicants.\*

Dr Rhodes gives the average Sunday School enrolment in the Northern Presbyterian churches as 108 and the average attendance at a preaching service as 101.†

In trying to understand why the Bible means so much to the Korean Christians one is interested to find how much the Korean Christians have in common with the children of Israel. Korea and Israel were both located between three powerful nations who for years battled for supremacy. Both countries have been subjected to the rule of each of their powerful neighbors at one time or another and have been used as battle grounds for their armies. The Church of Korea has found itself in a position similar to that of the early Church in the days of Paul. More than once leaders of the Church have been thrown in prison without trial. Many of them have longed for the mercy of Caesar's soldiers or wished for the justice of Caesar's court room. A minister who is released from prison on Saturday and walks into his

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\* Clark, C. A., *The Nevius Plan of Mission Work in Korea*, pp. 317-322.

† Rhodes, H. A., *History of the Korean Mission, Presbyterian Church, U.S.A.*, pp. 546-549.

pulpit on Sunday to preach the Risen Christ, has something in his message which the minister in the West cannot have. As the Korean Christians study their Bible they see themselves in the position of the early Christians, and the Bible to them is indeed a living book. Every time they open its pages, God speaks to them.

In addition to the preaching services on Sunday morning and evening, the Sunday School and the Wednesday evening prayer meeting, a system of Bible Conferences for intensive Bible study is carried on throughout the length and breadth of the country. December, January and February are the leisure months on the farm. The rice crop has been threshed, the barley has been sown, the ground is frozen and little farm work can be done. It is the time used for the Bible Conferences. Sometimes one Conference covers only the area of one circuit, but more often a dozen circuits are included. The place of meeting is usually at the mission stations. Formerly, the men met at one time and the women at another, but the tendency now is for the two groups to meet jointly.

The members often walk from five to thirty miles to the Conference, bringing their own rice. The mission provides the *kimchi*,\* fuel and light; there is no tuition fee, no luxury, no scholarship aid, no inducement to come. They pay their own expenses, put up with no little hardship, all for the opportunity of studying the Bible. As these lines are being written, the writer is teaching in one of these Conferences where the attendants provide their own fuel. They have enough money to provide wood for cooking but not for heating their rooms, although the snow is piled high on the ground outside.

The daily program in this ten-day Conference is a full one. At five o'clock in the morning as the day begins to dawn the entire group of 250 people meet in the church. They call this the 'Daybreak Prayer Meeting', and it lasts

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\* A popular vegetable dish.



for one hour. It begins by a period of praying in unison, each person praying as the spirit moves him. Most of them pray audibly and all together. One does not get an impression of emotion nor commotion but rather of great sincerity. The new members learn to pray in this way. Then a hymn and a devotional Bible talk follow, and another period of praying in unison. After this they go to the dormitory and cook their breakfast. As they are busy washing their rice by the well and as the sun begins to peep up over the snow-clad hills and the smoke from their cooking fire begins to rise, they all feel they have received a sacrificial blessing because of this early gathering.

From 9 to 9-30 is another devotional period and then comes two hours of Bible study. As the members come back year after year they are able to cover many of the books of the Bible by this careful intensive study. Since this particular group of 250 people have only enough rice for two meals a day, the noon hour is a period of rest. Classes are convened again from two to four o'clock. This district is a great rural area and they are spending this afternoon session studying the problems of their rural churches. One day was given to discussing the work of the unpaid Lay Preachers. Another afternoon they talked about methods of supplementing their church budgets by giving their time and labor as well as their money to the Church. One day they discussed ways of beautifying and making more useful their little rural church buildings. At least half of the afternoon periods are given to Bible study. After this session, comes the evening session called the 'revival service' which is preceded by the evening meal. This ten-day Bible Conference is typical of more than two thousand such meetings held from a week to ten days each year throughout Korea.

The attendance at these Bible Conferences shows clearly that the Korean people are anxious for spiritual bread. Some might criticize the Conferences by saying that 'they tend to give poor uneducated people a scholar's view-point of every

book in the entire Bible', instead of applying the simple Gospel message to the present-day needs of Korea. Some might also say that these students go back to their homes knowing much more about social conditions in Israel in 1900 B.C. than in Korea in 1900 A.D. Whatever their weaknesses may be, everyone must agree that the Korea Bible Conference is the greatest Bible study movement found anywhere in the Christian Church of to-day.

Because of the need for training local lay-leaders, a longer period of training has been devised. Class leaders, Lay Preachers, Sunday School teachers and others responsible for managing the local church are brought together for what is called a Bible Institute. This lasts from four to six months. The Presbyterians have excelled in the training of their Lay Leaders by these Institutes. Other methods of Bible study are the correspondence courses, the institutes for young people only, and Bible clubs for junior age groups. The Church in Korea is truly Bible-centered, and this fact probably contributes more than any other to its great growth.

## CHAPTER IV

### CHURCH FINANCE

Those who study the question of church finance in the rural areas do not agree on all points, but they are all of opinion that the situation is far from satisfactory.

A certain Conference in a Southern State in America has agreed that \$1,000 a year should be a 'minimum salary' for pastors. Actually the average salary received by the ministers of this Conference is \$499. Conference action regarding the minimum amount a pastor should receive does not seem to make any difference if the people are unable, or think they are unable, to pay it. A new method of church finance, a workable plan for raising the money, is needed more than conference legislation fixing the minimum salary.

This problem is not confined to the rural church in America. It is more acute in the Orient. There are many fine Christian men in the Orient who entered school for the purpose of preparing for the ministry, but who changed their profession upon graduation because of the financial limitations which a pastor must meet. The mission field has numbers of 'returned students' who went to the Occident to prepare for the ministry, with the help and inspiration of some interested missionary, but who subsequently entered upon more remunerative fields of labor.

When we try to examine the rural church and diagnose its financial difficulties, we find a combination of problems. One of the first is that rural people in every country have less money to spend on their church than people in the city. For example, two brothers with the same abilities may grow up together on an American farm. One is given his father's farm and the other is given an equal amount of money to put into a medical education. The farmer brother pays

taxes on the land, the house, the livestock and the barn. The doctor, whose income is probably three times that of his brother, pays taxes only on a little office furniture. If the doctor buys an X-ray machine he pays the freight on the small box in which it is packed. The farmer when he ships produce equal in value to the cost of the X-ray machine pays freight on two car loads of hay and a car load of hogs. If the farmer brother owes the doctor for a half interest in the old farm, the interest money and eventually the principal is sent out of the countryside into the city. During the boyhood years of the doctor, when he was a financial liability and had to be educated and clothed, he lived in the country, —but when he becomes an income-producing member of society he lives in the city and spends money there. He takes out a life insurance policy and his company invests its money in farm loans and gathers interest from the country. He deposits his money in a city bank. The people who manufacture his drugs or his automobile are in city centers.

Multiply this case by the two million youths in America who go from the farm to the city each year and we can see why capital collects in the cities and why rural people have less money. In America during the decade 1920-1930, the city received from the country in one form or another wealth amounting to about 35 billion dollars, or about  $3\frac{1}{2}$  billion dollars annually. This indicates one reason why the rural churches have financial problems.\*

The average American farmer is in debt to the amount of about \$3,000. But if the American farmer is in debt the farmer in the Orient is in poverty. Throughout the Orient farms are too small. There are too many people and too little land. Farms of from two to four acres cannot provide a living and also care for social institutions such as the Church and the school.

*The poverty of the farming class makes the financial problems of the Church most difficult.* Dr J. S. Buck

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\* Griffith, Ross J., *The Bible and Rural Life*. 1937, p. 108.

reports the result of a study of 2,866 farms in 17 localities in 7 Provinces in China and shows that the annual average family earning is \$291 (Chinese currency), or \$52 *per capita*.<sup>\*</sup> After subtracting all cash expenses from all cash receipts the family income averages \$139 (Chinese currency).<sup>†</sup> This is the amount available for the entire family for the year for all wants other than food and house rent supplied by the farm.<sup>‡</sup>

Even if every church member in China gave one-tenth of his income to his church, the yearly budget would not be large. In the groups of farmers referred to, the heads of 139 families were Christian. The average contribution from these Christian families to their churches was \$2.18 (or 65 cents U.S.) for the year studied.<sup>§</sup> In the *Fact Finders' Report* we have the statement, 'It would appear a fairly safe generalization for rural Christians in China to say that they give, on the average, about one dollar per annum to support their church'.<sup>||</sup>

The ratio of the total value of goods of a Chinese farmer to that of the average American farmer is 1 to 16.7. We see from these figures that the Chinese giving does not compare so unfavorably with giving in America. The average annual contribution per adult member in rural churches of America is \$13.27 (U.S.).<sup>¶</sup> Another study gives the average contribution of the entire farm family in America to the church as \$28.20 (U.S.).<sup>\*\*</sup>

In our diagnosis of the financial problems of the rural church the next discovery is that *the membership is too small* to support a pastor. In a certain American county seat is a church with over 1,600 members. It has one pastor to

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<sup>\*</sup> \$87.10 (U.S.), and \$15.60 (U.S.) *per capita*.

<sup>†</sup> \$41.70 (U.S.).

<sup>‡</sup> Buck, J. L., *Chinese Farm Economy*, pp. 81-100.

<sup>§</sup> *Ibid.*, p. 410.

<sup>||</sup> *The Report of the Fact Finding Commission*, Vol. V, p. 202.

<sup>¶</sup> Fry., *The U.S. looks at its Churches*, p. 94.

<sup>\*\*</sup> Kirkpatrick, E. L., *The Farmer's Standard of Living*. Bul. 1466, Washington, 1936.



support, one furnace for which to buy coal and one roof to keep in repair. In that same county there are 25 rural churches of the same denomination. They have a total of a little over 1,500 members. These 1,500 members must support 15 pastors, instead of only one as the 1,600 members in the city do, and keep 25 roofs in repair instead of one and buy coal for 25 furnaces instead of one. The thermometer goes as low in the country as in the city, and the coal must be hauled further. The daughters of the rural pastors must pay the same for board and tuition in college as the daughter of the city pastor. The 25 rural churches are too small, their members are too few to support the 15 pastors. We must unite some of the churches, or we must somehow enlarge the parishes. The same situation exists in the Orient. The rural churches are too small. A rural church in China with its 35 members can never hope to support a pastor. We need our rural churches organized into larger circuits or parishes.

As we continue our diagnosis of the financial problems of the rural church we must admit, regardless of our sympathy for the rural pastors, that we find many instances of *poor business methods*. Fifty rural pastors in China were asked for a copy of their year's budget. Twenty-four of them had a written budget. When these were examined not one in the twenty-four balanced. Though the amounts are small, these men could learn how to keep their accounts so that both sides of the ledger would be the same.

As we continue our study we discover that we have a '*money economy*' in our churches. This is more convenient for the church treasurer but brings hardship to the poor who have crops and animals and labor and handicrafts, but no surplus cash. In Masan, Korea, is a beautiful new church building seating over a thousand people. It was built by very poor people. At each meal as the mothers of that church cooked the family rice they put aside a few spoonful in a small cloth sack. These sacks, with the members' names written on the outside, were handed in each Sunday



morning when the church offering was taken. These spoonfuls of rice finally built one of the largest churches in Southern Korea. This plan would not be satisfactory in New York City, but it works exceedingly well in the mission field. There are other things beside money or even rice that could do the same thing in countries where the members have a very small cash income and though we discover many problems connected with financing the rural church we also find people everywhere experimenting with new methods which they hope will eventually solve these knotty problems.

#### PASTORS' SALARIES.

In the Methodist denominations in America there is a movement known as 'the equalization of salaries'. This plan is adopted and carried out by a Conference, not by a whole denomination. A certain minimum salary for the pastor is agreed upon. All pastors getting a salary larger than this fixed norm, pay a certain percentage of their salary into the Conference fund, which in turn goes to those pastors whose salaries are below the fixed norm. The percentage that the pastors pay increases as their salaries increase. The plan is extending to new Conferences from year to year. It is most successful where money is also raised for the fund by the laymen. Although it is a move in the right direction, it is making rather slow progress especially in Conferences where a large proportion of the salaries are low. The fact that it is practically voluntary also impedes its progress.

There are three methods of apportionment by which sustentation funds may be raised: to the charge, to the minister, and to the minister and to the charge. An example of the first is the plan of the New Hampshire Conference, in which a sum of \$2,500 was raised last year, and a similar amount is to be raised this year, by means of a levy on the local charges of  $2\frac{1}{2}\%$  of the pastor's salary, including

parsonage rental. Last year these funds were distributed to men serving on twenty-two charges.

The Detroit Conference serves as a good illustration of the second type. In that Conference the charges have not been asked to contribute to the fund. Ministers receiving \$1,500, or less, pay one half of one per cent of the annual salary; those receiving \$1,501 to \$2,500 pay one per cent; those receiving over \$2,500, one and a half per cent. Practically every member of the Conference has met his assessment. Doubtless this is due to the fact that the levies are not as heavy as in certain other Conferences. The minimum salary for 1935 was \$800 and a house; for 1936 it was \$850.

An illustration of the third type is found in the Baltimore Conference. Each charge is assessed two and a half per cent of the annual cash salary paid to the minister. In addition, each pastor receiving less than \$1,800 pays one half of one per cent of his salary into the fund, while those receiving \$1,800 and more pay one per cent. These funds are used to raise the yearly salaries to \$1,500, and parsonage, for a member of the Conference who is married. Not more than \$300 from the fund is paid to any one minister.

The United Church of Canada has established a minimum salary of \$1,800 per year and house for all married ministers, and the Home Mission Board attempts to make up any deficit which is not paid by the local congregations.

*American Methodist Church (North China Conference) Plan.*

The outline of a 'Minimum Salary Fund' for ministers of the North China Conference is given in Appendix D. It is similar in many ways to the plans being used among Methodist Conferences in America. The pastoral charges, that is the local congregations provide half the fund and the pastors themselves the other half.

*The Church of Scotland Plan* for the equalization of salaries, under which the money comes from the church budgets, large and small, instead of from the salaries of the pastors has been most successful. Each church sends

money for pastoral support to the committee on the Maintenance of the Ministry, which remits a check each month to every pastor whose salary is below the minimum of £300 (\$1,500 U.S.) a year, and manse, established by vote of the General Assembly.

Out of 2,652 congregations in the Church of Scotland, 766 or 29%, depend upon the Maintenance of the Ministry fund to help pay their pastors the minimum salary. In this way over £40,000 each year is secured for equalizing the salaries of the Scotch ministry. Most of these assisted churches are situated in rural areas. Under this plan the minimum salary has nearly doubled in the last twenty-five years, increasing from £165 to £300, and the present goal is £400.

Ministers of the Church of Scotland have a sense of economic security that is in marked contrast to some pastors in other countries. They also have a freedom to preach what they believe and what they feel their congregation needs, 'without fear or favor'. Another advantage of this plan is that some of the best ministers, great scholars and outstanding preachers, are found in the rural churches. The Scotch plan also makes possible long pastorates and removes the necessity for a man to leave his parish when well started in his work in order to get a larger salary.\*

The financial problems of the Church are more acute in the Orient because new parishes need to be opened up constantly and because the average income of the members is so much less than in the Occident. There is also a tendency for Oriental churches to get the habit of depending on the Mission for financial help. But many church leaders in the Orient are experimenting with new plans and new methods of church finance. The successful methods in

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\* The method of the Church of Scotland is described in detail in Appendix E. The methods used by the Presbyterian Church of U.S.A. in Syria, and of the Anglican Church in Palestine are given in Appendix F.

America and Britain have been given here in considerable detail because the missionaries from these areas are so largely responsible for the financial plans of the churches in the Orient.

*The Project Plan.*

One of the far-reaching new methods of church finance in the Orient is known as 'the project plan'. Reduced to its simplest terms it allows a pastor to stay in his parish and serve his people for that proportion of the year which corresponds to the proportion of his salary paid by the local church. If his salary is \$300 a year and his local church pays \$200 of this, he spends eight months of the year in his parish. Mission money is paid him to the amount of \$100. During the remaining four months of the year he works directly under the mission, and usually not in his local parish. Much credit is due to the Presbyterian Board of Foreign Missions, U.S.A., for working out this scheme. This Board has been the first to break completely away from mission subsidies as they are ordinarily understood.

When this 'project plan' was originally devised it was supposed to assist missionary administration in two ways. First, to do away with mission subsidies; second, the mission and the presbytery committee were expected to organize certain new lines of work, called 'projects', in or nearby each parish. Thus, during the time the pastor worked for the mission instead of for his local church, he could start new work, open up new villages, reach a new group in his own parish, or learn a new type of activity which he later might include in his own church program. There was the expectation that by this financial pressure and control of his time the Mission could improve his methods and give him experience in extension work. This always needs to be done throughout the Orient.

Undoubtedly those who originated this plan hoped that many local churches would immediately pay all of the

salary of their pastor rather than allow him to be taken out of the parish for several months of the year. A few of the stronger churches have risen to this ideal and paid the entire salary of their pastor, but the number that have done so has been a disappointment. If a stewardship specialist could be employed in each presbytery to assist the churches in finding new ways of raising church support this plan would be more successful, or if the plan could have been started first with only the stronger churches in a presbytery the results would have been better. There is no hope that the newer and smaller churches can pay the entire salary of their pastor and yet they need his entire time the most, just as children need their parents most when they are younger. This uniform 'project plan' practically prohibits these younger and weaker churches from having a pastor. In some sections the ministers have given up the hope of becoming pastors of the churches and have asked the mission to employ them as 'evangelists'. As such they do not come under this 'project plan'. They receive their salaries from the mission and travel through the presbytery working as the mission directs. The Peiping presbytery in North China recently had no pastors in any church. All had become 'evangelists'. Notwithstanding the shortcomings of the 'project plan' all denominations are indebted to the Presbyterians for this bold experiment in trying to solve so difficult a problem.

### *The Fifty-Fifty Plan.*

The Church of the Brethren, a smaller denomination, working in China is trying what is usually called the 'fifty-fifty plan'. In order to stimulate churches to increased giving this mission matches dollar for dollar in the amount that the local church pays. This has certain advantages, especially among smaller churches. If people need to be made to pay more to their church, the fact that with every dollar that they pay, their church budget receives an additional dollar is quite an incentive. Having this uniform

arrangement throughout the entire mission prevents many misunderstandings and jealousies between churches that receive differing subsidies. It has the disadvantage that any uniform plan has. The weaker churches that can pay least receive the least, although they need the most help. The missionaries who are operating the plan feel that it is an improvement over their former method of granting mission subsidies. According to the older plan the local church came to believe that the less the members paid the more the mission would pay. The fixing of the amounts received from each source resembled a game of see-saw, as each side told how poor they were and urged the other side to increase their share of the budget.

#### *The 'Tapering-off' Plan.*

Probably the least successful method of decreasing mission subsidies has been the 'tapering-off plan'. If one looks through the annual reports of some denominations it is seen that at nearly every annual meeting votes such as the following were passed:—'Mission subsidies to each church shall be decreased 10% each year until every church in the Conferences becomes self-supporting'. Against this method we see that the 'project plan' provides a salary for the pastor, even though it shifts his place of work; the 'fifty-fifty plan' holds out some hope of outside help if the local church increases its giving, but the 'tapering-off plan' does neither. The minister must expect a gradual decrease in his salary which is already a barely living wage. By making a ten-year plan some churches face their problem and raise the amount needed. Many churches, however, lose hope as they look forward to the cessation of all help. The missions that use this plan may have many and good reasons for it, but in the churches where it is being tried the enthusiasm is at a low ebb.

#### SELF-SUPPORT.

During the 'depression thirties' self-support has become almost a fetish in the mission field. A certain group of



Chinese pastors in one branch of the church receives an average salary of only \$17 each per month.\* This mission is driving its churches to become self-supporting. It is crucifying its pastors on the cross of self-support. Others claim that their churches have attained the coveted goal of self-support, but on further analysis one finds that about all these churches are supporting is the kerosene for the lamps. What they mean is that these churches are not receiving mission aid.

A study of 1,669 rural churches in China, made by the Rural Department of Nanking Seminary in 1937, revealed the fact that only one-fifth of these churches are self-supporting. Japan has been held up to the churches of America as an example of self-support. But when one analyzes the situation one finds that the reason why the Japanese record stands so high is because the majority of the churches in Japan are in large city centers where there is much more capital. A list of churches in a rural Prefecture along a railway line in Japan was studied to find the percentage of the salaries of the pastors that is paid by the local congregations, as contrasted with the share paid by the mission. The share of each church budget paid by the congregation is: 22%, 42%, 33%, 20%, 100%, 17%, 33%, 20%, 28%, 33%, 100%, 46%, 77%, 42%, 20%, 66%, 21%, 66% and 50%.

From the foregoing we conclude that we must find other methods of giving to the church and thus increasing its support, especially for those people with limited cash incomes. Instead of buckets of water we must give people springs of water which will keep flowing.

#### METHODS OF INCREASING SELF-SUPPORT.

In seeking to find a permanent solution for the problem of church support one of the first things is to see that we have a sufficient financial foundation under our budget

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\* \$5.00 (U.S.).

requirements. A new building with a foundation too shallow or too narrow, sinks, cracks, leans and needs props on every side. The farms in the Orient are as a rule too small to support a family. Poverty is the result since the financial foundation of these families is too small. Likewise a church must have a sufficient financial foundation in order to carry on its work. In other words it must have a large enough membership and its members must have adequate incomes to support its total budget.

In America there has been a definite conflict for many years between two ideas; as to whether a minister should serve one church and call his parish a 'station', even though it may be necessary sometimes to have 'out-stations' to supplement his income, or on the other hand as to whether a minister should serve an area of people, a definite number of families, regardless of how many churches are in that area. The second plan is the English Circuit. But in America the 'station' idea seemed to win out. Ministers prefer a 'station'. A one-church charge in America is thought to be a promotion from a two-point or five-point charge. Most of these rural stations are too small. The members are too few. The total income of the membership is too meagre to pay the pastor an adequate salary. Larger parishes are necessary in order to provide adequate salaries. Almost any rural church in America or elsewhere needs at least 200 members to support a pastor adequately.

In China where farms are so small and families so poor the number of members should be larger than 200, rather than smaller. In Korea, where the people give to their church with greater sacrifice than in any other land, a membership of 200 might be adequate, but certainly no less. The average membership of the Methodist Church in Korea is 92, but the salaries are too small. In Japan many churches of 100 members are self-supporting, but their local community program is quite limited. A larger membership would provide an adequate budget for an all-

round church program. Larger parishes mean a larger group of churches and a larger membership. Unpaid lay preachers working under the supervision of a trained pastor are especially needed in the Orient to enlarge the parishes and make them self-supporting.

*Increasing Farm Income.*

In the meantime, while we are uniting small congregations and enlarging parishes, there are many other things that can be done to help solve the financial problems of our rural churches. We can help the farmers to increase their income. This may be done by the introduction of tested seeds and improved livestock. Insect pests and animal diseases may be eradicated. Improvements can be made in methods of soil conservation and in the use of fertilizer. Co-operative-marketing societies can be organized. These improved techniques are available in every country through agricultural colleges and similar agencies. Some community leader such as the rural pastor is needed to bring the agricultural information and help from above down to the needs of the conservative farmers.

The rural church can explain and popularize agricultural improvement and show its relation to a better country life and to the improvement of all social institutions, such as the church and school. An increased income for the farmers will not only help their standards of living but will make it possible for them to increase their church support.

The increasing of farm income is a slow process which means that we must try to find still other ways of increasing our church support. One such way is to provide many methods for giving to the church instead of only one, the usual cash gift. The members of an ordinary church have varied abilities. Some can teach a Sunday School class and others are more at home as members of such a class. Some can sing in the choir and others can serve their church a little better by more humble work. A man who cannot lead the prayer meeting can probably build the fire in the

furnace better than any one else. In all of our rural churches, especially in the smaller ones, we must provide ways whereby these members with different abilities and incomes can contribute to the church budget.

*The Lord's Acre Plan* which is being used with success among the scattered, poverty-stricken rural people of North Carolina is even more adapted to the Orient than to America because of the greater difficulty in making money gifts. Under this plan the church member at the beginning of the year makes a pledge to raise a certain animal or cultivate a crop on a certain piece of land and to dedicate the amount realized from the animal or the land to the Lord. The parcel on which the crop is raised is called 'The Lord's Acre'. A small committee of laymen, and not the pastor, should undertake to direct the project.

When the every-member canvass is made, pledges in cash and labor are also made. The father may agree to raise an acre of corn or cotton or a row of sweet potatoes. The mother may pledge the 'Sunday eggs'. The son may give the entire brood of chickens, when raised, to the church treasurer. These gifts are not given to the minister but are sold by the farmers' co-operative and the proceeds, in cash, turned over to the church treasurer. These projects are often carried out by groups instead of individuals. A boys' class may raise together a field of potatoes. A primary class may each take home from their teacher a day-old chick to raise. The men of the church may lease a field and cultivate it together.

Briefly summarized, the special values of the 'Lord's Acre Plan' are that it is a method best suited to the farmer and his way of life; it provides a training for all church members in stewardship; the plan yields spiritual results. A man tending his 'Lord's Acre' is reminded that he is working on dedicated ground, that he is working with and for the Lord. His thoughts will be such as make for the building of Christian character.\*

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\* See Appendix G for further details of *The Lord's Acre Plan*.

This plan is being tried, especially in China, and with success. Usually the entire congregation in China works together on its Lord's Acre project, instead of individually as in America.

The Methodist Church at Chiu Pai Hu in Luan county, Hopeh Province, tried this plan successfully. Ten *mow* of land (2 acres) was leased for a year. The members of the church cultivated this land according to a schedule worked out by their pastor, Rev Y. H. Yu. Four *mow* of corn, 4 *mow* of kaoling and 2 *mow* of beans were raised. The crops were sold for \$100. The expenses involved for rent and seed were \$40. The church budget received the balance, \$60, which paid the salary of the pastor for two months. After trying this for one year successfully, the members of this church bought a farm of  $7\frac{1}{2}$  *mow* ( $1\frac{1}{2}$  acres) for \$200 (\$66 U.S.). They are not only cultivating it for their church but they are using it to grow better seeds for other farms in the parish. The pastor says of this project, 'We have no trouble running this church farm. The members work happily together and they also feel they are working happily with God'.

This project succeeded because it belonged to and was managed by the church members. When such plans are undertaken by the pastor alone for his personal income, rather than by the members and for the entire budget of the church, it is apt to fail. For example, another minister in North China, near Peiping, started a dairy to supplement his income. He soon gave most of his time to his dairy, or at least his people claimed that he did. They objected. He resigned his pastorate and is now running his dairy. Another pastor in North China made a similar mistake. He had some knowledge of Chinese medicine to supplement his income. He used the church building for his office and clinic. He no doubt accomplished much good. His practice increased so much that he neglected his church. His members objected. He promised them then that he would preach without any salary, getting all his income

from his medicine. This idea of getting something for nothing appealed to them at first, but later they asked for his resignation. Perhaps this case is exceptional, but it emphasizes the fact that self-support projects, through the giving of time and labor, are for the members and pastor working together for the whole church program and budget, and not for the pastor alone.

A number of churches in Kiangsu Province, East China, have self-support projects. The Disciples church at Ke Tang'chi, near Nanking, has 15 *mow* of land which helps the church budget. The Presbyterian church at Li Shu has 100 *mow* of upland, 14 *mow* of rice land and 2 cows. The Presbyterian church at Li Yang has 10 *mow* of land and 2 cows. The Tshtsing church has 3 *mow* of trees. The Weiting church has 4 *mow* of trees. The Presbyterian church at Shunwachen has 3 *mow* of rice land, 24 *mow* of upland, 5 pigs, 1 cow and 16 *mow* of peach trees. These trees alone brought in \$200 to the church budget in the past summer. The men tended the orchard and the women canned and sold the peaches.

#### *Other Methods.*

In the Orient where land is scarce it is often better for the members of a church to raise animals than to cultivate land. The Presbyterian church at Tungching has an interesting method for raising over half its yearly budget. The farmers were badly in need of work animals. They had lost theirs by rinderpest, famine and debt. One water buffalo is ordinarily needed for each two farmers. The church has purchased or raised ten water buffaloes which it loans out to the farmers of the community for a period of a year at a time. The farmer is glad to get this work animal and feeds and cares for it in return for its use. The farmers show great pride in giving these animals the best of care. At the end of the year the one who has cared best for his animal is given a reward of merit. These work animals raise a calf each year, which, when it is weaned, is returned



to the church treasurer to be sold or loaned out again. If it is sold, it yields about \$35.00 (Chinese currency). The receipts from these calves provide over half the yearly budget of the church. In many ways this plan is ideal for a Chinese rural church. The people need the work animals. No extra time is taken away from the farmer's fields. The income seems certain. At least at Tungching the plan is a success.\*

The plan of the members giving their labor to help support the church is just getting started in Japan, but it is also succeeding there. The Methodist church in Kawasaki, Shizuoka Prefecture, owns a small tea field. This was a gift to the church with the understanding that the income from it should be used in the social welfare program of this church. The members cultivate and pick the tea leaves. It yields about 100 *yen* of tea each year. The fertilizer costs about 20 *yen* and the taxes are 2 *yen*, leaving an income for the church of 78 *yen* from the tea crop. But the church members also raise a crop of beans and potatoes between the bushes. The members of the church take a great pride in caring for their tea farm and in using the proceeds from it for community welfare. Thus last year this money was used in conducting day-nurseries for small children during the rice planting season when both parents must work in the fields all day. Other similar projects are mentioned in the chapter on Japan.

It is quite probable that some people have learned to swim by being thrown into the water, but it seems a better practice to be taught the various swimming strokes one at a time. Likewise some churches may come to self-support by being suddenly thrown upon their financial resources, but undoubtedly a better practice is to teach the membership ways and means of caring for their church budget.

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\* See Appendix H to further details.

The necessarily sudden withdrawal of mission subsidy in recent years unfortunately closed many church doors, decreased the number of trained resident ministers and wrecked many promising missionary enterprises.

#### PLEGDED GIFTS.

We have cited instances where several supplementary methods were used instead of providing only one method for giving to the church and have stressed the fact that these should not take the place of the usual cash pledge. The wife and children, as well as the head of the family, should make their pledges. The every-member canvas should be made each year. An example of a pledge card which contains each and all methods of giving is shown below:—

#### *Pledge Card.*

Acknowledging God's gifts to me, and His claim upon me and upon my time, I hereby pledge to my Church:—

- |                      |  |
|----------------------|--|
| Weekly Cash Gifts .. | \$.....per week, to be paid if possible at the time of the regular Church service.   |
| Harvest Gifts ..     | \$.....to be paid in cash or produce at harvest time.  |
| Labor Gifts ..       | .....days of labor. This labor is to be on my farm, or on the church farm, or in some village craft, the income from which is to go to my Church.                              |
| Crops ..             | ..... This crop on my farm, or on the church farm, raised from my seed or from seed furnished me by the Church, I agree to tend faithfully and give the proceeds to my Church. |
| Animals ..           | ..... These animals, belonging to me or to the Church, I agree to  |

feed and care for and give the proceeds to the Church.

Home-Crafts . . . . . These articles I agree to make and to give the proceeds to the Church.

Signed . . . . .

(Each member should select as many of these forms of supporting his church as he can undertake.)

In addition to the pledged gifts there may be special thanksgiving offerings on Harvest Sunday, at the time of weddings or birthdays or on recovery from sickness. The weekly cash offering brought to the church each Sunday by a member should be credited toward that member's cash pledges. If on his pledge card he agrees to give 10 cents a week, when he brings that 10 cents he must be credited with that amount. His weekly offering will be much larger if he knows it is to be credited toward his original pledge. The use of envelopes for this weekly offering is too expensive for rural churches in the Orient. Any book-keeping system at the time the offering is taken would detract from the spirit of worship. Many churches are finding small cloth sacks the most suitable containers for the Sunday offering. They may be used many times. These sacks hang on hooks on a rack near the door. Each sack contains the name or number of a person who has made a weekly cash pledge. As he enters the church he gets his sack and when the offering is taken he drops his sack with his offering in it on the plate. The church treasurer later checks up on all gifts, gives credit to each contributor, and places the empty sacks back on their hooks for the next week's use.

In rural communities in the Orient because of the absence of banking facilities for savings and checking accounts and also because the farmers have such a small margin of income over expenditure, most bills are paid at harvest time. Whether there are one or more crops, most

money changes hands at the time of harvest. Therefore part of the church pledge should be paid at harvest time along with the other obligations of the members. This 'harvest gift' should be pledged ahead of time and the farmer should have it in mind as he sells his crop or crops.

Because of the uncertainties of farming, some members may prefer to pledge the produce itself rather than the cash. In such cases they would pledge so many bushels of rice or wheat. When this is turned over to the church, the member has fulfilled his pledge. The produce is then sold and the proceeds deposited in the treasury. If the pastor desires to use this for his own family he accepts it as a regular payment at the market price towards his salary, not as a special gift.

When a farmer pledges only money to his church, he is apt to underpledge because of the uncertainties of weather and prices. He does not know how his crops are going to yield nor what prices they will bring. If, however, he pledges a fraction of some crop, with its uncertainties, or pledges a definite area of land which he cultivates regardless of the weather and prices, he sets aside the Lord's portion at the beginning and does not depend upon a late and indefinite 'left over'. He pledges a half acre of rice, an acre of wheat, a row of sweet potatoes or peanuts or whatever seems best. This definite daily work for the Lord helps to build Christian character; it unites the Sunday worship with the work of the week.

Every method of giving has its disadvantages as well as its strong points. The pledge to raise certain specified crops for the church may during some years because of drought or flood and a complete crop failure be impossible to fulfil, but if the members also pledge to raise certain animals and give the proceeds from these to the church treasury, the church budget may be carried during the lean years. The losses from hog cholera or rinderpest can now be prevented by the use of well-known vaccines which are being produced by the national governments. The returns are

fairly certain if the raising of pigs, goats, sheep, chickens, ducks or silk worms are undertaken by the members as a method of bringing their church to self-support. An improved breed of animals should be introduced into the community whenever a church inaugurates the project.

Although farm people in the Orient work hard during their busy season yet there are many weeks when they are not so busy and could give time and labor to their church, even though they may have little money to give. The proceeds from this extra labor should go to the church budget. The member would pledge, therefore, a definite number of days to his church. Some of the time given by the women might be used for cleaning and caring for the church which would save the cost of hire.

One of the needs in many rural communities in the East is the introduction of home-crafts such as weaving, sewing, canning, making shoes or mats from straw, or similar crafts. The women of a rural church could contribute to the budget as well as develop new home industries in this way.

#### CHURCH FARMS.

Many rural churches are getting interested in owning a small church farm. This practice is followed in Korea more than in any other country. Farms should not be purchased simply for endowment to bring in rent. Often misunderstandings arise over the ownership or use of a church farm. An endowment is apt to make the church members less active and less energetic. On the other hand, if a church farm is tilled by the members themselves co-operatively it has every advantage. Instead of becoming a source of trouble it increases the people's interest and the spirit of co-operation. It offers to those members without money a chance to contribute to their church by their labor.

In addition, a church farm provides an opportunity to try out new experiments in farm practice. It brings the satisfaction and stimulation of religion as well as Christian

duties into daily farm life. This, of course, increases the interest in the church, especially of those members who have not already made or cannot make cash contributions. This gives the pastor a new bond between himself and his people, for he works with his members in their new method of giving. For some of the children and even for farm women it seems to be the only way they can make any gifts.

Only improved and tested seed should be furnished by the church for a crop which a member cultivates as his gift to the church budget. The experimental farms of the various colleges of agriculture provide such improved and tested seed and new varieties of vegetables or fruits which could be introduced into the community by the church in this way. This would improve farm practice as well as add to the family diet. A tree nursery for the distribution of trees or a vegetable bed for distribution of seedlings would also promote much-needed varieties.

#### THE CHINA RURAL CHURCH REVOLVING FUND.

A rural church, having a well-trained resident pastor and with an intensive community program, would find it desirable to inaugurate some of the projects which we have described as a help in achieving self-support. In cases where money must be secured to buy some of the animals or land or seed it is better, of course, to raise these funds by gifts. In some cases, however, it may be necessary to borrow part of the initial funds. In China there has recently been organized what is known as 'the China Rural Church Revolving Fund'. This is an organization which is trying to assist rural churches in carrying out some of the above projects. Its goal is not only to help churches to achieve self-support, but also to help churches to improve agricultural practices in China.

The organization is composed of three representatives from each of the three schools, Nanking Theological Seminary, The College of Agriculture of the University of Nanking



and Ginling College. All accounts of the Revolving Fund are carefully audited. Loans are made to churches, in so far as funds are available, in accord with the principles and rules given below:—

1. Interest on borrowed money shall be paid yearly at the rate of 5% per annum.

2. Payments on the principal must be made as follows:—

- (i) For the purchase of pigs, sheep and goats, the entire principal must be paid within two years.
- (ii) For the purchase of chickens or ducks, it must all be paid within one year.
- (iii) For the purchase of work animals, the payments on the principal shall be as follows:—

10% at the expiration of 2 years.

20%    "               "               3    "

30%    "               "               4    "

40%    "               "               5    "

- (iv) For the purchase of other things such as silkworm, eggs, fish, fruit trees and specific home and village craft material, similar methods will be arranged.

3. The official board or regular administrative committee when borrowing money from the China Rural Revolving Fund must jointly sign the obligation on blanks provided by the organization for this purpose.

#### THE SPIRIT OF GIVING.

One of the most important phases of church support is to make the giving worshipful, that is, to make it a part of the regular worship program. We must give our gifts to God in the same spirit in which we sing praises to Him. Those pastors who have an altar at the front of the church, to the rear of the pulpit, usually say the prayer of consecration over the offering and then place the offering plates on the altar table.

The other most important phase of church support is the spirit of sacrifice which is put into our giving. The Seventh Day Adventist church in China well exemplifies this sacrificial spirit. Six weeks of the church year is set aside by this denomination for what is called 'The Harvest Ingathering'. All members of the church during these six weeks are expected to give all of their spare time to selling the literature of the denomination, the profits from which go into the general budget of the church. No member is expected to give less than ten hours to this work. A goal of sales is set for each church and the members usually continue at their work until the goal is reached. One week of each year is known as 'the week of sacrifice'. Each member is asked to pay into the church treasury his entire income, large or small, for this week. It becomes to each member literally a week of sacrifice for the work of his church.

In addition, the denomination observes what is known as 'Big Week'. Colporteurs make large sales of religious literature during this week and all profits from that day of the week when the sales are the largest are turned into the church treasury. In addition, to the usual religious literature which is sold, this denomination also publishes books on many other practical subjects. In 1937 the special book prepared for selling in China was on temperance. In the preceding year 200,000 copies of a book in Chinese on the prevention of tuberculosis were sold. Home improvement was the theme for the year before that. The educational and sacrificial emphasis placed upon church giving by this group is carried out by each organization within the local church. The Sabbath School has its regular educational and sacrificial program. Every Sabbath School of this denomination in every country is provided with a short five-minute missionary program for each Sabbath of the year. This usually consists of a human-interest story, or a letter from a missionary, and a special missionary hymn and prayer. These weekly programs are prepared in

advance and translated into the language of each country where they are to be used.

The denomination has a Central Pastor's Fund in each Conference. Each local church cares for the maintenance of its own buildings but all money for salaries is sent to the Conference treasurer who in turn sends the monthly check to each pastor or other paid worker. This same plan is followed on the mission field as well as in the older conferences.

In addition to the Week of Sacrifice and the other methods of sacrificial giving in this communion, tithing is constantly emphasized. It has been estimated that four-fifths of the total membership are tithers. These methods increase the average gift per member to about three times that of other denominations. The average gift per member in America in this Church is \$43.00 per year and \$20.00 (U.S.) per member is an average throughout the world. This is over three times as large as the average for other denominations. This is because of the great emphasis throughout this church on sacrificial giving.

#### SUMMARY.

In America we find that the plan for equalizing the salary of pastors is making some progress and is helping in the solution of the financial problems of the rural church.

The Church of Scotland has improved on the American plan because of the fact that the additional money for the lower-paid pastors in Scotland comes from the laymen, that is from the church budgets and not from the pastors receiving the higher salaries. The minimum salary in Scotland is higher than in America and is paid with substantial regularity.

The Anglican Church in Palestine is very successful in caring for its clergy through a Central Fund for the diocese. This method has greatly increased the salary of clergy and has given to them a feeling of economic security which

has been reflected in the high quality of their work and in the growth of the total membership.

The Presbyterian denomination has been experimenting in the Orient with the so-called 'project plan' which is cutting off completely all mission subsidies from churches, but still caring for the full salaries of ministers by providing extra work outside their parishes.

The Church of the Brethren in China is trying the plan of paying as much to any church budget as the members of that congregation pay. This is stimulating larger gifts among the churches of this group which are quite limited in their financial resources.

The plan of decreasing the mission subsidy by a certain definite percentage each year is probably the simplest yet least successful attempt at solving the financial problems on the mission field.

The more progressive rural churches at the present time are seeking to help their constituencies increase their incomes by methods of agricultural improvement. Economic prosperity they believe to be essential to the improvement of all social institutions, including the Church.

Larger parishes are necessary to get a sufficient number of members to support adequately a church program. In countries where there is improved transportation this means the uniting of small churches. In newer fields in the Orient it means more intensive work in place of the original extensive plan.

The *Lord's Acre Plan* of members pledging crops and animals and thus giving their labor to the church is meeting with encouraging results in the home mission areas of the Church in America. In the Orient where the land and capital investment of the members are quite limited, this is succeeding best where the church provides the young animals or the seed for the crops or a small church farm on which the members can give their labor.

Members should be encouraged to make all their gifts in a spirit of worship and sacrifice.

## CHAPTER V

### THE CHURCH AND RURAL RECONSTRUCTION

#### ADAPTATION TO ENVIRONMENT.

Adaptation of every form of life to its environment is a condition of survival. This is as true of the Church as of any other living organism. We must proclaim the universal spiritual message of the Church as the first and great commandment of all mission work. The second is to adapt the Church to its environmental needs and to the supporting power and capacities of its constituency. No matter how much emphasis we put upon the one, we cannot disregard the other. In this chapter we deal with the second phase, the adaptation of the program of the Church to its environmental needs.

An increasing number of missionaries in the Far East to-day are trying to adapt their methods and their programs to the environmental conditions in their parishes. This adaptation is by no means uniform. It may manifest itself in various ways, the wearing of only the native costume, living in a native house, eating of only the native food, the use of a church architecture resembling the Oriental temple, and even in some cases intermarriage. The curriculum of one school may be imported bodily from the West, while another may be built out of the needs of the Oriental people. Some religious education materials are simply a direct translation of Occidental lessons, while others are centered around life in the Far East. Everywhere one sees many honest and sincere attempts at adaptation. It is in the field of economic life, however, where the greatest difficulty is experienced in making this adaptation, because here are found the greatest differences between the Orient and the Occident. Likewise, it is here that the Church has been the slowest in trying to meet the environmental

needs of the people of the Far East. Although missionary work in the Far East began over a hundred years ago, agricultural missions are the newest phase of the missionary program.

As has been pointed out in the earlier chapters, the people of the Orient live largely by means of agriculture. They are born to the land. They grow up and live in their fields and are buried on their own farms at the end of their labors. But they have little time in which to live because all their days are taken up with making a living. Their poverty stands in the way of every social movement, of all social culture, of all institutional life, of all progress.

When the Oriental farmer is reduced to poverty by droughts, floods, insect pests, and disease, he blames these calamities upon the evil spirits around him. His worship consists largely in an attempt to appease these evil spirits; so he lives not only a life of poverty but a life of fear.

In a village near Foochow a small group of eighteen families have an endowment, the income from which is used to pay the expenses of an annual religious festival in order to appease the evil spirits. This past year the endowment yielded \$40.00.\* This was enough to provide a feast for eighteen people for three successive evenings in the temple. Different members of the eighteen families attended on the different evenings. This year in the midst of the second evening of feasting the village teacher, a Christian from the Foochow Union High School, entered the temple with a new oil-pressure lamp which he was to use for his evening classes. He asked the group to forego their third evening of feasting and use the money for buying oil for his lamp. The villagers greatly appreciated his services to them and all but one of the eighteen quickly agreed to his proposal. They even made their promise good by putting their signatures on a paper. Suddenly a son of a Taoist priest who was listening to their agreement came into the

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\* 40 Chinese dollars is the equivalent of 12 U.S. dollars.



room and entered into the discussion. 'Who can guarantee our safety throughout the next year', he said, 'if you follow the teacher's advice and cancel the feast?' The group were afraid then to omit the third and last feast and although they made a small contribution towards the purchase of the oil, the feast was held in the temple on the following evening as originally planned.

As we learn God's laws of plant breeding and growth, of seed selection and care, we are able to prevent the crop failures which these villagers experienced and so much feared. Even though God may not always send the rain when we want it, yet there are infinite reservoirs of water under the ground or elsewhere which we can tap with proper irrigation systems and so prevent the devastating droughts. Agricultural science is nothing more nor less than God's laws in nature. When we learn these laws and obey them, God becomes a God of love instead of a God of fear. The evil spirits disappear and law and order take their place. Thus the agricultural missionary is simply trying to adapt his program to the environmental factors which he meets. Agricultural missions is one way by which the Church is trying to adapt its program to the environmental needs of its constituency.

#### AGRICULTURAL MISSIONARIES.

From the earliest times many missionaries have been interested in agricultural improvement. William Carey, who went to India in 1793, founded the Agri-Horticultural Society for India in 1820 even before such a society existed in England. James Stewart, a follower of Livingstone's trail in Africa, started an elementary school of agriculture. Probably the first agricultural school of a higher grade established by a missionary is the one at Salonica founded by Henry House in 1903.

In the Far East the first agricultural missionary was C. W. Groff, who started an agricultural department at Lingnan University, Canton, in 1908. It was in that same

year that Benjamin H. Hunnicutt went to Brazil to do similar work. These three men, House, Groff and Hunnicutt each on a different continent, were the pioneers in agricultural missions.

The two men who have probably done the most to arouse the Church to interest in this type of work are Sam Higginbottom, who began his agricultural school at Allahabad, India, in 1911, and Warren H. Wilson who about the same time became director of the Presbyterian Department of Church and Country Life in America, and founded the International Association of Agricultural Missions.

It was also about this same time, 1914, that the College of Agriculture of Nanking was started by Professor Joseph Bailie. This school has probably exerted a wider influence than any other missionary institution in the Far East.

Other schools have instituted agricultural departments, including Yenching University, West China Union University, and Fukien Christian University. It has been claimed by some that the graduates in agriculture of these schools of college grade seldom go back to their villages to live; these schools contribute to agricultural knowledge but provide few actual rural leaders. The Fukien Union High School, an agricultural secondary school of great practical worth in Fukien Province, probably provides more men who go back into the country to live and work than any other school.

Because the Church in Japan was established among the middle classes in the large city centers and has had little interest in rural life till quite recently, as yet no agricultural school has been started there.

Out of 304 men missionaries in Korea in 1938, three are agriculturalists. F. E. C. Williams for many years has conducted a successful agricultural school of high school grade at Kongju. His work has been of a most practical nature, like the school in Foochow, only smaller in size. In the northern part of Korea at Pyengyang, Mr. D. N.

Lutz has been trying for a period of nearly twenty years to make agricultural improvement an integral part of the program of his mission. G. W. Avison at Kwangju is the third agricultural missionary in Korea. He works under the auspices of the Y.M.C.A. Agricultural missionary work has not made the progress in Korea that it has in China because in the latter country it has had the constant cooperation and encouragement of the Government.

Little attention is paid to agricultural extension in the Far East. Knowledge about improved agriculture seems to be only for students on the campus and for Government employees. The Government agents in Korea and Japan are numerous and every provincial government now conducts some kind of small agricultural research school. In China, before the present conflict, a start was made in an attempt to carry the science of modern agriculture to the villages. However, only one or two agricultural colleges have extension departments and the Central Government has none at all.

#### THE NEED FOR RURAL RECONSTRUCTION.

Farmers in America have experienced what they have called 'hardships' during the past fifteen years. But the average production per farm in the United States is fourteen times that of China. And yet the Chinese family is larger and has more mouths to feed than the American family.

China raises as much wheat as the United States, but in China every acre of wheat is cut with a sickle and it is a common thing all over the Far East to see women and children working in the fields. A Chinese farmer spends 26 days of labor growing one bushel of wheat while the American farmer spends 1-2 days. We think of cotton as a hand labor crop in the Southern states, but in China four times as many days are given to raising an acre of cotton.

In China, taxes per acre are four times that in the United States. Social customs put an average total tax of \$152 (Chinese currency) on each family per year, for

funerals, weddings and the like. Because of the ravages of disease, one-half the population in China dies before the age of 28 and this creates further economic loss to the nation.

Crop insects and pests which go uncontrolled in most of China limit crop production from 10 to 20 per cent. Aphis, smuts, rusts, locusts, boll worms and grubs abound everywhere and are usually uncontrolled.

Most crops when harvested, because of lack of roads and railways, must be taken to market tied to a bamboo pole carried over the shoulder of some peasant. This is four times as costly as other means of transportation.

Nearly one-half of the farm land of China is irrigated for rice. Many a village quarrel is caused over the question as to who should get the water supply. The average farm is divided up into about a half dozen scattered pieces. These fragments of land, less than an acre in extent, have no boundary fences, hence there are also numerous boundary disputes.

Graves are located in the midst of fields by the professional geomancer, regardless of how much they interfere with farm operations. In China the land that is thus left uncultivated because of these many large and scattered grave sites would feed eight million people if put into crops.

In the foregoing sketch of agricultural conditions in China we do not wish to exaggerate or dwell upon the handicaps of a country or people. These facts are mentioned merely to show the reason why rural reconstruction work is so badly needed. Surely to relieve these conditions the Church must make its contribution to agricultural knowledge. Dr. Carson, of Cheeloo University, says regarding economic conditions,—“The Christian Church cannot live spiritually if it is complacent in the face of the poverty, degradation, and inequality which still prevails all over China. The Rural Movement is one of the most concrete ways to build up a new China by positive and

constructive methods. The Christian Church simply cannot afford to see it fail.\*

The movement in China that is reaching the villages is known as the 'Rural Reconstruction Movement'. It is a recent institution but has the universal cooperation and help of colleges, banks, and government officials. Several leaders and agencies have made their contribution to this program.

### *Cooperatives.*

In 1923 the International Famine Relief Commission in Peiping started out as a charity agency, but soon began to organize farm co-operative societies largely for the purpose of providing credit to famine-stricken areas for buying seed and fertilizer. This cooperative movement has had a rapid growth in Chinese farm communities. In that year 1923, there were only 19 registered cooperative societies in all China, but in 1935 the number of societies had reached 26,364, with over a million members.

These small co-operative societies have an average membership of only 38, but they need to be promoted in every village by some local leader such as the pastor or teacher. A membership of million is an encouraging factor, yet this only means that one out of every 400 Chinese is a member of a co-operative. In fact, China ranks fifty-third among the nations in the proportion of its population who are members of co-operatives. Co-operatives, however, are an important phase of the new Rural Reconstruction Movement in China.

### *Mass Education.*

In 1926 another great contribution to village life in China had its origin in Tingsien, Hopei Province, North China. Dr James Y. C. Yen started here a great experiment in mass education. He had been with the Chinese soldiers

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\* Carson, A. S., 'The Church and the Rural Reconstruction Movement'. (Unpublished Manuscript, Cheeloo University, Tsinan.)

in the World War in Europe where he had worked out his technique of literacy education with the use of the simplified thousand characters. His Tinghsien experiment soon included every phase of village improvement in addition to literacy, including home improvement, health, civics and livelihood. His methods have spread over many sections of China and his sacrificial spirit has given great stimulus to other Chinese leaders. His program, however, like all other good movements, must be carried out in each village and market town by the local leader, such as the pastor or teacher. The organizers of such a movement can only point the way, the real work must be done by the leaders in each rural community. Mass education has become one of the important aspects of Rural Reconstruction.

#### *Village Improvement.*

Schools soon began to spring up for the purpose of promoting this community-wide rural reconstruction program. In 1929 the Honan College for Village Self-Government was started at Chenping. The next year, 1930, the Shantung Institute of Rural Reconstruction at Tsouping was started. During the same year, 1930, the Kiangsu Provincial College of Education was started at Wusih. The three centers, Tinghsien, Tsouping and Wusih, were meeting places for the growing number of rural enthusiasts from all over China. In 1936, five universities formed the North China Council for Rural Reconstruction and began a co-ordinated village improvement program at Tsining in south-western Shantung.

Also about this same time the National Government in its effort to combat Communism began a village improvement program in ten centers in Kiangsi, a province that previously had been largely occupied by communist soldiers. The secretary of the Rural Church Department of the National Christian Council, Mr Chang Fu-liang was loaned to the Government for this work. For the first time college students went in groups to live in these villages in Kiangsi



to promote better homes, health, livelihood, cooperative societies and local government.

Within less than ten years we see that the standardized agricultural education as imported from the West, has been enlarged to include all types of village improvement. The resident teaching which was before given only to college students is now being taken to the villages. Every aspect of collective life,—agriculture, co-operatives, health, irrigation, reforestation, and adult education,—are included in this modern rural reconstruction movement. Instead of teaching agriculture to a few students on the campus of a college, this new movement is tackling all associated or collective life in a rural environment.

#### *Rural Centers.*

With this nation-wide interest in Rural Reconstruction, the missionary educational institutions began to establish 'rural centers'. Cheeloo University in 1927, established the Lungshan Village Service Center, about an hour's ride from the campus in Tsinan. The work in this market town is divided into four departments, health, education, home-making, and agriculture and co-operative organization. It is similar to a university settlement in a Western city. A small group of teachers supervises the work and students attend to gain rural experience.

Yenching University in Peiping was one of the first to establish a 'rural center', although this college has not stressed its rural work as much as some of the other schools. The College of Agriculture of the University of Nanking established five rural stations, the main one being at Wuchang about an hour's journey by boat from Nanking.

Fukien Christian University was the last to start its 'rural center', but with no less enthusiasm than the others. An old temple situated in the open country between a half dozen villages is the meeting place of the classes and clubs which this school provides for the villagers.

Strangely enough most of these 'rural centers' in China established by missionary enterprises leave religion almost entirely out of their village-improvement program. The Cheeloo committee attempts to cooperate with the local church. The Fukien Christian University, however, chose a temple instead of a church for its classes.

The one 'rural center' that puts Christianity at the heart of its village program is the one operated by Nanking Theological Seminary at Shunwachen about 13 miles from Nanking. This project under the supervision of Professor Frank Price is a demonstration for all China of a complete all-round program in village improvement.

The Lu Ho Rural Service Center at Tunghsien, near Peiping, established in 1928, probably has the most efficient extension program of any similar institution in China. Mr James Hunter, the director, not only cooperates fully with government agencies but with other denominational groups in North China. His Tunghsien Center has been the pioneer in Rural Extension Service in China.

Dr Toyohiko Kagawa established near Tokyo a 'rural center' which is also church-centered, like the one at Shunwachen near Nanking. The Kozura Folk School, described in the chapter on Japan, is probably the best equipped and most complete 'rural center' in all the Far East. The 'rural centers' in Japan have a much more active religious program in connection with their village work than the ones in China.

In Korea the mission schools have not established any 'rural centers'. Village improvement does not occupy so large a place in the curriculum of the mission schools in Korea or in the program of the Korean churches as in other countries. There is a very interesting development in Korea, however, in connection with the Government rural primary schools. In each graduating class a few students are selected for 'continuing education'. The number is usually about one-tenth of the graduates and an attempt is made to select at least one for every village in the school district.

For five years after this student completes the primary school course he receives a regular visit in his home about once a month from one of his teachers. The student is required to keep a daily journal of his work on the farm, his income and expenses, his personal and family life. The teacher during his monthly visit reads this diary and gives helpful advice to the student regarding all of his problems. The school really becomes a rural social center functioning not only in community activities but in all economic and home relations. This remarkable continuing-school plan was originated by a certain Japanese principal, Mr Hiasi, a devout Christian at Nanzi, near Seoul.

The Methodist Seminary at Seoul is beginning an extension plan program with a few carefully selected rural churches which it is hoped will later yield the same results as the Shunwachen Rural Center for Nanking Seminary.

#### THE HUMAN FACTOR IN AGRICULTURAL IMPROVEMENT.

When one looks back over the rural progress made in the Far East during the last twenty-five years, the situation is most hopeful. Interest in the rural church in Japan is greater than it has been before and now the National Christian Council of Japan is giving its attention to this subject. The new Rural Church Department at the Methodist Union Seminary in Seoul, Korea, is beginning a far-reaching extension service to rural churches. The 'rural centers' established by the colleges in China are an earnest effort to relate these missionary schools more closely to village life. The Rural Reconstruction Movement in China has become in the last half dozen years a nation-wide program. But there is still something greatly lacking in this rural program in the Far East.

#### *Lack of Spiritual Motivation.*

Science has given it direction, but the rural program lacks spiritual power. Without the spiritual motive it seems hard for the leaders 'to get down to the farmers'. If

the co-operative societies do not have Christians in them to provide a service motive, the organization is little different from the old money-lending institutions. Many of the Government rural workers sit in offices and make out blue prints and devise plans which are followed by few of the people. The rural centers are trying to rebuild their communities in every phase of life, but the villages which are trying to copy the program are discouragingly few. The educational institutions have seldom tried to co-operate with the rural pastors and the pastors have not been trained to understand the program of Rural Reconstruction. As a result the spiritual basis of reconstruction has largely been omitted.

*Need for Social and Spiritual Emphasis.*

In the Far East we miss the social and spiritual phase of the reconstruction movement as, for instance, it is found in Denmark. It was started there by a church leader, Bishop Grundtvig. He brooded over the decay of rural life in his country and finally started out to build anew each rural neighborhood. A half dozen sons of farmers, young men in their twenties, were brought together in an old farm building for a continuation school. From that beginning has grown the Danish Folk School Movement. Every year about one-third of the rural young men and young women of Denmark attend these schools. There are courses in animal husbandry and domestic science, handicrafts and co-operative management. In this they differ little from such schools in the Far East. But the Danish Folk Schools also have courses in music and dramatics, history and literature. Thus a new Denmark has been built on the foundation of better agriculture, co-operative marketing, and new idealism in country life. It is this last that is lacking in the Far East.

In a little county near the mouth of the Min River, in Fukien Province, China, is the *hsien* city of Diongloh. Just outside lies a beautiful little plain surrounded by high hills.

But this plain, level and beautiful as it is, has no natural water supply for irrigation purposes. One day a group of officers from the Chinese Navy, stationed nearby, conceived the splendid idea of digging a ditch from a neighboring river and with the use of a Diesel engine raising the water to the level of the land. The plan was practical, the ditch was dug and the engineering was accurate. But the human element was weak. As soon as the farmers' fields were ditched and levelled for paddy these self-appointed benefactors gradually raised the water rent. Finally the rent became so high that the poor farmers could no longer pay it. The officers sent the marines to collect the money or crops but the farmers refused to pay the exorbitant rent. The marines threatened to come back the next day to burn the rice fields and the villages too if the rent money was not forthcoming. The farmers armed with sickles hid under the shocks of rice and when their fields were set on fire they sprang out and attacked the rent collectors. The marines with their guns and bayonets won. The rice crop was burned, the village destroyed, the farmers' homes went up in flames and the peaceful peasants went up into the mountains to become bandits.

A new magistrate later came to Diongloh. He called in some of these farmer-bandits and offered to develop a new irrigation system for them and let them have the water at bare cost. The men came back to their fields; they rebuilt their villages; they beat their swords back again into plowshares and their spears into pruning hooks. Now they are happy once more, back on their own land and in their own homes.

This Diongloh incident illustrates the causes of banditry in many cases. When men are without rice and their children are hungry, they go out to rob and to steal. When families in America are without food they 'go in relief', or in England they 'go on the dole'. In China they 'go into banditry'. They do this because there is not enough money in the Government treasury for family relief nor for any type

of dole. Everywhere in China we see the need for improving rural economic life. Ways are being found to do this, but we need more leaders with unselfish motives. We need to spiritualize the Rural Reconstruction Movement, to give it Christian motives.

*Superstition and Fear.*

When a Chinese farmer plants his crop he or some member of his family goes up to the little wayside shrine and burns incense and asks the god of heaven to be kind to the new crop. He remembers the drought of the previous year and the famine which followed it, so he prays to the god of thunder to send rains. All about him are terrible unknown forces and within him are haunting fears. He asks the goddess of silk worms to be kind to him. He prays to the god of locusts to spare his crop this year. He believes also that when he harvests a good crop of rice and brings it into his house in the autumn, deadly germs of malaria will probably come with it which will lay low every member of his household. There is only one registered doctor to 50,000 people in China, and they are in the cities. So the villager prays to the god of disease to spare him and his family. His daily life is filled with fears. He needs to be taught that God is a God of love, of law and order, a loving heavenly Father.

Occasionally while walking along the road in China one sees a comparatively new house left empty and going to ruin. One learns that it is inhabited with 'spirits'. The family who moved into it had a death soon afterwards, so they moved out at once and no one else dares to live in it.

Thousands of Chinese families dwell on river boats. They are born, marry, live and die with no other home. They know the river well, but if a person should accidentally fall into this river it would be a strange occurrence for anyone to pull him out. The river dragon would soon get any man who rescued a drowning person.



Everywhere people try to appease the spirits about them. There are a hundred ways to appease the spirits. A Chinese student was telling his teacher one day about his fear of spirits. The teacher explained that Christians do not have such 'spirits'. 'Then I want to be a Christian immediately', said the student. The fears nearly all arise because of the ignorance of modern science and of the Christian religion.

A missionary in Hingwa brought out a scythe from America and gave it to one of his Chinese farmers. The man was surprised and pleased to see how much faster it cut the rice than his little back-breaking native sickle. When the owner of the new scythe went to bed that night, however, he suddenly thought some one might steal it, and since it cut so quickly the thief might reap his whole rice field while he slept. So he got up and broke the scythe into small pieces to keep it from being stolen and used. The human element is the main obstacle in rural improvement.

### *Moral Integrity.*

As we have seen, the organization of co-operative societies in China is going forward rapidly. The one deterrent factor is the dishonesty of some of the officers. As one goes from place to place telling of the values of a co-operative society for making loans to members, for purchasing supplies, for marketing crops, or digging irrigation wells, one is often told that a society failed because some man was not honest.

A commissioner of construction in Fukien Province said that his hardest job was not the building of roads through the mountains nor the building of bridges across the streams, but getting men whom he could trust. In recent months when the destiny of the Chinese nation was at stake and every cent of money was needed, a collector of salt taxes in one of the Provinces was discharged because he was getting a big 'squeeze' out of every shipment of salt.

The head of the Agricultural Department of a certain province in China was recently executed when it was discovered that he had cheated the provincial government out of \$2,000,000 (Chinese currency). He was a graduate of Cornell University College of Agriculture in America. He had his science to give him direction, but he did not have religion to give him the right motive. Until the Church provides more Christian idealism, scientific interest and progress will often be hindered.

*The Human Element and Christian Co-operation.*

Nearly half of all cultivated land in China is irrigated. The water comes from streams, ponds, wells and ditches. About three gallons out of every four is pumped on to the land. Even though the Chinese farm is small, it is subdivided again into a number of separate fields or fragments. The average farm has 5.6 separate parcels of land. These parcels average less than an acre each (0.94 acres).<sup>\*</sup> Because of this fragmentation of the land a farmer's irrigation channels ordinarily extend long distances past fields which belong to his neighbors. In all of North China where the rainfall is slight and irrigation is greatly needed water is pumped largely from wells.

If it could be determined that the cost of a well would be paid for in a couple of years by the increased yield from the irrigation it would seem to an outsider that all of North China would soon be covered with wells. In Tinghsien, a county in Hopei Province in North China, a large experiment was made in digging irrigation wells. The 50,000 wells dug in this county cost an average of \$70 (Chinese currency) each or a total of \$3,500,000. The increased productivity of the irrigated land was \$2,000,000 per year. In other words, in two years the wells paid for themselves with interest in addition.

Now let us examine some of the human elements in this irrigation plan. A large well costs about \$70. If the water

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<sup>\*</sup> Buck, J. L., *'Land Utilization in China'*, p. 181.

is to be pumped by an animal, a windlass costs an additional \$100. This big well ordinarily irrigates a plot of about 7 acres of land. But the 7 acres surrounding this well are divided into about 10 different parcels. Each parcel belongs to a different farmer. When would each of the ten farmers get the use of the well? On whose land would the well be located? Who would pay the \$170? If the money were borrowed how should it be paid back? Who would keep the well in repair? These are a few of the human factors that enter into the problem of irrigating the land in North China. If one man cannot successfully use an irrigation well by himself he must co-operate with his neighbors. Not only must there be co-operation but all of the ten neighbors in the 7-acre plot must co-operate.

All over North China it is a problem in human relations to get groups of ten farmers to co-operate. It requires a new social consciousness, a new spirit of neighborliness. The Government, it is true, has promoted many co-operative societies. These have been primarily for the purpose of agricultural credit. A man often joins a co-operative society for the purpose of borrowing at reduced rates of interest. His underlying motive for co-operating is therefore a selfish one. The result has been that the co-operative movement in China, although on the increase, has not had a very permanent growth. As was pointed out earlier in this chapter, China ranks fifty-third among the nations in the proportion of its people in co-operative societies. The Church, however, has the opportunity and the responsibility of putting a new motive into this movement. The Christian leader appeals to farmers to co-operate in three ways,—to co-operate with God, with nature, and with his neighbors.

A certain village in Hopei Province spent \$300 on theatricals during a dry spell in order to get rain. The theatrical troop undertook to please the gods, who in turn it was hoped would send rain. The Chinese pastor explained to these villagers that God is a God of law and order.

We must study the laws of God. When we do this we find that He has a constant source of water supply under the ground even though there is no rain and even though the fields on the surface are dry and parched. So this church asked the villagers to co-operate with God according to His laws. The rainfall in North China is always slight in the spring of the year. During this dry season the water from under the ground must be secured by the use of wells. Likewise this church taught that a man must co-operate with his neighbors; trust them and be worthy of their trust; share with them the responsibility of digging the well and of keeping it in repair; be willing for the well to be located on someone else's farm and pay a share of the cost and do a share of the work.

This need for co-operation is illustrated by an old Chinese proverb which tells of a farmer who had four sons pulling a cart. The cart got stuck in a ditch. One son with his rope pulled north, another pulled south, and the third and fourth sons pulled east and west respectively. The cart remained stuck in the mud of the ditch until the father commanded that they all pull in the same direction. The family system is so strong in China that four sons often hitch themselves to the same cart. Likewise, they obey the commands of their father, whatever they may be. But in the past this loyalty to one's family only seems to have prevented other types of co-operation. The Christian religion enlarges the loyalty of the Chinese family to take in others besides their own household. It also provides new motives for co-operating with God, with nature and with one's neighbors, as well as with one's own family. This co-operation and the principle it involves in the Christian religion is one of the contributions the Church is making to these dry areas of North China.

A pastor, near Paotingfu helped his neighbors get 56 wells by teaching the principle of Christian co-operation. Within three years eight other nearby villages followed this

Christian co-operative plan. This is one contribution the Church is making to the economic life of North China.

Several underlying principles are necessary to make co-operative marketing successful; reduce the number of middle-men, standardize or grade the product to be sold so that the general price will not be kept down by a mixture of bad products with the good, and have a large enough volume of sales goods to be able to reduce transportation and handling costs.

In the mountains west of Paotingfu and about 90 miles south-west of Peiping is a village called 'Yellow Gold Valley'. This village raises a very delicious fruit which finds a ready market in the city of Tientsin. Every factor mentioned in the preceding paragraph is present to make the co-operative marketing of the *jujubes* from this village a success. This fruit constitutes practically the entire cash crop from this village of 150 families. Most of the men, women and children of the community give their time to the care of the *jujube* trees and to the gathering and drying of the fruit. The amount of fruit produced is sufficient for an ideal co-operative society. The quality is high as the villagers specialize in this product; the fruit is carried down the mountain on the backs of donkeys by the people who buy it from the farmer; the fruit is sold to buyers who come to the village and bargain for each basket. When it reaches the plain it is sold again and loaded on carts and carried to the river, where it is put on boats and floated to Tientsin to be sold again to jobbers. The different ways the fruit must be carried make transportation costly. A co-operative society should be able to cut down on the expenses of this intricate system of transportation and of selling and re-selling.

All these natural elements are favorable to an ideal co-operative marketing society but it is not successful because of the human element involved. The carters in the plains who carry the fruit from the donkeys to the boats constantly cheated the simple-minded farmers from Yellow Gold

Valley when they undertook to market their fruit themselves; afterwards they were again cheated by the boatmen on the steamers. Again these farmers from the mountain community were not a match for the jobbers in Tientsin. Supposing that they could manage all these problems, they would be robbed while returning to Yellow Gold Valley with their money, and they have no bank nearer than Paotingfu. All of the factors of successful co-operative marketing may be present but if honesty is lacking in even one group along the way the co-operative society fails. All economic factors depend upon the character of the people involved. All rural reconstruction movements in China wait for and depend upon the development of Christian character.

Mr James Hunter, who is a missionary of the Congregational Church in North China, operates a very successful Rural Service Center near Peiping. In connection with his program he has conducted many agricultural fairs to demonstrate the results of improved farm methods. These have become so popular that the county government in many instances copies them. These fairs promoted by the county magistrates should be highly successful because of the power and influence of the high county officials, but sometimes such county fairs are far from a success. Mr Hunter tells of one fair in Tsunhua County where he was invited to judge the exhibits. The magistrate had ordered (not invited) every farmer in the county to send in some of his produce for exhibition. When the display was arranged and the grains classified and placed on the tables in their respective booths it was a disappointing sight, for the judges saw a collection of wind-blown and worm-eaten nubbins instead of large ears of corn, and the worst specimens of all types of grain, vegetables and fruits. A few prizes were awarded, however, to encourage better results the following year. But since the situation did not improve the next year, the fair was discontinued. Because these farmers did not trust the county officials they would



not send their best products. They suspected that this fair was only a clever scheme for discovering the quality of their crops in order to raise their taxes.

Underlying the whole task of rural reconstruction in China is a new type of public service and honesty in political life that comes with a changed life. The Christian Church must prepare the way by developing a new type of leader who will have the Christian purpose of ministering unto others instead of being ministered unto by the people who already are in great need.

In China there is not enough coal for fuel and what there is is too costly because of the hauling. Freight is three times as costly as in Japan or the United States. This means that most of the homes must use something else besides coal. Wood is the most economical and most convenient. Only one-fourth of China is cultivated. The remainder is hilly and could be used for growing trees which would supply more than enough fuel for all of China. But people steal the trees before they can grow. They cut them down when they are only small bushes with the result that many of the hills of China are bare. Each year the grass and small bushes are cut for fuel. Let us see what difference it would make if these trees were not stolen but were allowed to grow.

They would produce fuel; they would provide lumber to build houses to take the place of the present *adobe* houses; they would provide by-products such as nuts, fruit, bark and even oil; their leaves falling on the ground each year would hold the moisture from the rains and help to prevent famines and floods. Their roots would hold back the soil on the hillsides and keep the top soil from washing away; this would prevent the run-off from the rains from being so rapid that floods ensue; they would keep the silt from washing down the hillsides and filling up the streams causing overflows in the slow-current rivers.

In order to get enough fuel, the people burn dry grass from the hillsides, which should be the feed for livestock.

This means cattle and milk goats cannot be raised in large numbers and milk for children and mothers cannot be supplied. Also there are not enough grass and bushes to supply fuel for all. The result is that the by-products of all grains and vegetables are burned. About three-fourths of all the straw, stalks of grain, vines and roots are used for fuel. If this straw and fodder could be used for raising animals, they would diversify farming, enrich the soil, provide all-year labor for farmers, and produce milk and meat.

Floods and famines, malnutrition and poverty, are thus related to the fuel supply. The national policy of reforestation of hillsides is hindered by the selfish interests and needs of each family. Famines are the result. In each district the span of a man's lifetime covers an average of three famines. Almost every year some part of China is suffering from flood or drought which lasts about ten months. About one-fourth of the population in the stricken areas are reduced to eating bark and grass roots, and about one in twenty starves to death. We thus see the relationship between the three Fs, fuel, flood and famine.

How can we get the necessary social and spiritual basis for the Rural Reconstruction Movement in the Far East? Only if it becomes a part of the program of each local church, and each agency recognizes the rural pastors as the representatives of this nation-wide movement. These pastors are the real soldiers at the front, fighting a spiritual battle against all evil, against poverty, disease and ignorance in every village community. As history and religion have been the moving spirits in the Danish rural movement, likewise they must contribute their share in the Far East.

China's greatest need at present is for a social and spiritual basis of reconstruction. More than anything else China needs Christian motives and more Christian leaders. Science is giving the direction, but Christianity must give the motivating power.

## A FORWARD LOOK IN AGRICULTURAL IMPROVEMENT.

It is easy to dwell upon the dark side of the picture in the Far East. The newspapers report this phase of the situation sufficiently from day to day. The Church must constantly keep its face toward the future. There is much that is encouraging.

In the chapter on Japan we have mentioned the work of three missionaries: E. M. Clarke of the Presbyterian denomination, A. R. Stone and W. R. McWilliams of the United Church of Canada. These men more than any others are planning the future of the rural Church in that country by trying to adapt its program to its environmental needs and to the supporting power and capacities of its constituency.

In Korea the new Rural Church Department at the Union Methodist Theological Seminary offers much hope for the future. This department is in charge of Y. H. Chyung, Ph.D., who recently returned from graduate study in America at Drew Theological Seminary. Dr Chyung is co-operating with a dozen or more pastors in Experimental Rural Parishes who are trying various ways of adapting their church programs to their environmental needs.

In China communism is knocking at every door promising to right social injustice, but its program is revolution. The Church is seeking social justice without class warfare or violence. It is trying to change the hearts of men so that they will recognize the needs of people all about them and set out to remove the poverty and disease and inequality which still prevails.

A few specific illustrations will show better than general statements the program and purpose of the Church in adapting its methods to the needs of its environment.

*The Rural Reconstruction Program at Molinkwan.*

In the year 1932 there was a terrible flood along the Yangtze Valley, and all the farmers of the flood district suffered great losses. About 14 miles south of Nanking is

a market town called Molinkwan. The farmers in this area had been much affected by this flood which was followed two years later, in 1934, by a serious drought. By the autumn of that year, 27 little co-operative societies had been organized in the villages around Molinkwan so that the farmers could get money with which to buy seed to plant their crops once more. A year later, 1936, ten new societies were established. The next spring four more societies were organized, making a total of 40. The local pastor in Molinkwan is most active in promoting the organization. The pastor at Taowu, one of the centers of these organized societies, meets regularly with the farmers and preaches a sermon for them at their monthly meetings. He gives them one room of his church for the use of their secretary. They use his church building as the headquarters of their co-operative union.

The pastors are also conducting night schools to help these farmers become more efficient in transacting their business. Only 59 per cent of the total number of men and 1 per cent of the women can read. In order to change this condition, the pastors conduct literacy classes. One of these pastors conducts a health clinic regularly at his church, another pastor arranges for a trained nurse to give weekly talks on the prevention of disease. Previously in one month, one of the small out-lying communities had every person in the village, a total of 66 persons, sick with malaria. These two pastors are adapting their church program to the environmental needs. There is now a total of 1,240 members in these little village co-operatives. They have small storage granaries for their rice, and have even started a savings account and a small reserve fund. When the Taowu pastor recently discussed the need for a new Church building, the members of the co-operative societies, many of them not yet baptized Christians, almost unanimously offered him financial assistance. His purpose is not only to help them with their economic problems but to lead them into a spiritual co-operation where their lives shall be

changed and they will establish a new loyalty to their personal Saviour and Leader. Many illustrations could be given of similar service rendered by rural pastors to the village people in their parishes.

*Adapting the Church Program to the Supporting Capacity of the People.*

It is hard for people from the Occident to realize how much the lack of sufficient financial support limits the progress of the Church in the Far East. As has been shown in the preceding chapters, the Christians of Korea contribute to their Church much more per member than in the other countries and the membership of the average rural church is larger. It might seem as though the problem of financial support would not be present in that country. The section of Korea where the people and the churches are the most prosperous is the area around Pyengyang. Forty-one progressive young men from about as many churches were attending a Bible Training School at Pyengyang during the winter of 1938. Of this group one was a carpenter, one a contractor, one a taxi driver, and 38 were farmers. Without any discussion or suggestion they were asked to write down the main problem in their own home church. The following is the list of answers directly quoted from each person present:—

- 'No pastor.'
- 'Our church is not growing.'
- 'No strong leaders.'
- 'Sabbath breaking.'
- 'Few young people.'
- 'How to support the minister.'
- 'No pastor.'
- 'No money.'
- 'No zeal on the part of church members.'
- 'Short of Sunday School teachers.'
- 'No money.'
- 'No pastor.'

- 'The faith of the members is becoming less.'
- 'No leaders.'
- 'No money.'
- 'No money or leaders.'
- 'Too few members and they are poor people.'
- 'Church factions.'
- 'Lack of leaders.'
- 'Lack of leaders.'
- 'No money.'
- 'Money shortage.'
- 'Too few young people.'
- 'We have no problem.'
- 'Lack leaders.'
- 'Church factions.'
- 'No pastor.'
- 'No new believers.'
- 'I live too far from my church.'

It is noticeable how many times the problem of 'no money' was given, or 'no pastor', obviously because it was not possible for the church to support a pastor. If this situation exists in Korea, it is many times worse in China where financial conditions are worse and where the *per capita* contribution from church members is much less.

The illustration from China given below indicates how the rural Church is endeavoring to adapt itself to the supporting power and capacity of its constituency. Mr Tsao Yu-Pao is pastor of the church of Lian Pei Tien in the Lanhsien district of East Hopei, North China. A group of nineteen people contributed to this church, giving a total of \$29.50 (Chinese currency) last year, an average contribution of \$1.55 each. This is about the average *per capita* giving for China, though the membership of this church is a little below the average.

Pastor Tsao recognized the fact that many of his members had little or no cash to contribute so he arranged for them to contribute additional labor or rent some land and raise a crop, or tend some livestock or make a contribu-



tion in some other way. He simply recognized that cash contributions were not entirely suitable to the economic condition of his people. In other words, he adapted the financial method of his church to the financial condition of his constituency. He arranged for five farmers to plant some cotton for the church and four others raised some corn. One farmer, Mr Pan, raised some *kaoling* or kaffir-corn. One man, Mr Li, who is a tenant and a gardener, gave one-tenth of his income from his garden, his wife made two mats and their daughter gave the eggs which her hen laid. The family increased their year's contribution in this way from \$1.00 to \$3.83. Mr Tsiao, a day laborer, although his wages were exceedingly small had given \$1.00 to his church in the past year and agreed to carry the year's water supply for the church and parsonage and so save the cost of \$4.00 a year for hire. He also did a few odd jobs on Sunday afternoons and contributed his earnings from them, making his total contribution \$5.00 instead of \$1.00.\* One girl who is only sixteen years old made two pairs of shoes and gave them as her contribution. The total gifts 'in kind' when sold by the church treasurer amounted to \$49.08. The total gifts from all sources the previous year had been only \$29.50. The fact that the people gave their labor to their church actually increased their cash gifts also, since their total cash gifts the previous year had been only \$29.50. This year they gave \$55.30 in cash and \$49.08 'in kind' or a total of \$101.38, an increase of three and a half times over the previous year. By providing these different methods of giving, this year 39 people contributed to the church as compared to the 19 contributors of last year.

The table below shows the gifts from each member the previous year and this year, and indicates the new methods Pastor Tsao used to meet the financial condition of his members :—

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\* Sunday afternoon work is not recommended, this is simply a report.

*Contributions of the Members of the Lian Pei Tien Church.*

| Name.              | Position in Family. | Previous Contribution. | Contribution of this Year.          | Value of Contribution. |
|--------------------|---------------------|------------------------|-------------------------------------|------------------------|
|                    |                     | \$                     |                                     | \$                     |
| Chang Hsing Tsuen  | husband             | .00                    | \$ 1.50                             | 1.50                   |
| Chang, Mrs ..      | wife                | .00                    | „ 1.00                              | 1.00                   |
| Chow Shen Hsing    | husband             | 3.00                   | „ 2.50<br>and three<br>rows cotton. | 2.50<br>1.50           |
| Chow, Mrs ..       | wife                | .00                    | \$ .40                              | .40                    |
| Chow Tsuen Yin     | daughter            | .00                    | Made 2<br>pairs shoes.              | 2.00                   |
| Chao Liang Pan     | man                 | 3.00                   | 1 cent a day.                       | 3.60                   |
| Chao Pin Tuan ..   | man                 | 3.00                   | 1 row of corn.                      | 2.50                   |
| Chao Liang Min ..  | man                 | .00                    | \$ 4.00                             | 4.00                   |
|                    |                     |                        | 4 rows of<br>corn.                  | 6.65                   |
| Caho Ping Li ..    | boy                 | .00                    | \$ .50                              | .50                    |
| Chang Kuang Tze    | woman               | .00                    | 2 coppers<br>a day.                 | 1.80                   |
| Chang Shih Chueh   | boy                 | .00                    | 2 coppers a day.                    | 1.80                   |
| Hu Ting Tze ..     | father              | 3.00                   | \$ 3.00                             | 3.00                   |
| Hu Teh Ching ..    | son                 | .00                    | 2 coppers<br>a day.                 | 1.80                   |
| Hsiu Wan Tsiang    | man                 | 1.00                   | \$ 5.00                             | 5.00                   |
| Li Yi Shih ..      | husband             | 1.00                   | „ 1.50                              | 1.50                   |
| Li Yi Shih, Mrs .. | wife                | .00                    | „ 1.50                              | 1.50                   |
| Li Chin Ling ..    | daughter            | .00                    | Half the eggs<br>her hen laid.      | .25                    |
| Li Wen Chen ..     | husband             | 1.00                   | $\frac{1}{10}$ of<br>his garden.    | 2.83                   |
| Li Mei Shih ..     | wife                | .00                    | Made two<br>mats.                   | .80                    |
| Li Wen Hsia ..     | daughter            | .00                    | Eggs her<br>hen laid.               | .20                    |
| Li Sen ..          | husband             | .00                    | \$ 1.00                             | 1.00                   |
| Li Tsie Shih ..    | wife                | .00                    | Made one mat                        | .40                    |
| Liu Ting Tueng ..  | male                | 2.00                   | 2 coppers<br>a day.                 | 1.80                   |
|                    |                     |                        | 1 row of<br>corn.                   | 2.50                   |
| Liu Chang Shih ..  | female              | .00                    | \$ 1.00                             | 1.00                   |
| Liu En ..          | male                | 1.00                   | „ 1.00                              | 1.00                   |
|                    |                     |                        | 5 rows of<br>corn.                  | 8.35                   |
| Pan Ping Chung ..  | male                | 1.00                   | \$ 2.00                             | 2.00                   |
| Sung Ting Liang    | husband             | 1.00                   | „ 2.00                              | 2.00                   |
| Sung Chuen Chen    | wife                | .00                    | Made 3 mats.                        | .80                    |

| Name.            | Position in Family. | Previous Contribution. | Contribution this Year.   | Value of Contribution.               |
|------------------|---------------------|------------------------|---|--------------------------------------|
|                  |                     | \$                     |   | \$                                   |
| Shih, Mrs        | .. female           | 1-00                   | \$ 1-00   | 1-00                                 |
| Tsao Ting Li     | .. male             | 3-00                   | A birthday<br>thank offer-<br>ing for each<br>year of his<br>age. (28<br>years @<br>20 cents.)<br>3 rows of<br>cotton.  | 5-60<br><br><br><br><br><br><br>5-00 |
| Tso En Chih      | .. male             | 1-00                   | 2 coppers<br>a day.<br>2 rows of<br>cotton.   | 1-80<br><br>3-00                     |
| Tsiao Jung Shan  | male                | 1-00                   | 2 coppers<br>a day.   | 1-80                                 |
| Tsiao Meng Chow  | male                | -00                    | 2 coppers<br>a day.   | 1-80                                 |
| Tsiao Chih Ching | boy                 | -00                    | 2 coppers<br>a day.   | 1-80                                 |
| Tsiao Chung En.  | male                | 1-00                   | Carried water<br>for church<br>and parson-<br>age for a year.<br>Wages from<br>odd jobs on<br>S u n d a y<br>afternoon. | 4-00<br><br><br>1-00                 |
| Wang Yu Ling     | .. husband          | 1-00                   | 2 coppers<br>a day.<br>3 rows of<br>cotton.   | 1-80<br><br>1-50                     |
| Wang Yu Lin      | .. wife             | -00                    | Eggs laid by<br>2 hens.   | -80                                  |
| Wang Shao Tang   | male                | 1-00                   | Ten cents<br>a month.   | 1-20                                 |
| Wu Sheng         | .. male             | -50                    | 2 coppers<br>a day.   | 1-80                                 |
| TOTAL            | .. ....             | 29-50                  | ..  | 101-38                               |

The Lian Pei Tien church has an additional income of about \$40-00 per year from a small endowment of \$300-00. Many people in the West do not seem to favor church endowments but in the Far East calamities are more severe

than in the Occident. In America if some contagious disease attacks our livestock every animal is immediately vaccinated. In China there is no serum available. In one month's time every hog in a group of villages may die of cholera or every water buffalo of rinderpest. In the West when a drought comes, supplies can be brought in over night by Red Cross trucks, but in China a drought is followed by famine. For this reason the income of the members of the church varies greatly from year to year. To give economic security to our rural pastors in the Far East some type of endowment is needed. It is often better for it to be managed by a presbytery, a conference or a diocese than by the local church. But a small endowment is another way of adapting the financial methods to the environmental needs of the Rural Church in the Far East.

#### *Cottage Industries.*

One important feature for improving rural life in the Far East is cottage industries. Japan has made a great success in this line of work, but Korea and China greatly need these small subsidiary occupations in each village to supplement the regular farm income. In the dry sections of North China the farmers are idle several months of the year due to the seasonal nature of their farming. These idle days are apt to degenerate into periods for gambling and other harmful occupations.

Individuals are afraid to take the risk of starting some new cottage industry alone. In the first place they do not have the capital, but more important they feel they cannot risk failure. If a man fails in China, for years to come he 'loses face' with his neighbors. One failure seems to arouse more interest than twenty successes. This all means that any new village craft or any change in farm practice should come first on a small scale and as a co-operative undertaking of a whole group. If the missionary or pastor will take the responsibility of leadership and will bear the brunt of any failure, others will gladly co-operate.

New village industries need to be started as small co-operative ventures.

*Rural Reconstruction Program near Paotingfu.*

Near Paotingfu a small group of Christian leaders are carrying on an interesting experiment in the Christian way of rural reconstruction. This began about three years ago in a small village of about 200 families, with 'poor crops, unsanitary conditions, oppression by soldiers, and disorganization from jealousy and sins'. To these people, who were on 'the verge of starvation' the Christian leaders first introduced some 'trice' American cotton seed. Then they secured from a University in North China some Number 82 millet seed which yielded a crop 35 per cent larger than the local millet seed. Next a tree-planting campaign resulted in the planting of 800 trees around the ponds and in unused spots for fuel and timber. In order to improve the limited diet of the village and increase the farm income, a hundred peach, pear and apple trees were planted. The smut disease on the crops was attacked through the application of copper carbonate.

The rainfall in North China is usually insufficient and always irregular. When a dry spell begins the people from this village go in large numbers into the city temple to pray for rain. Three years ago when a drought began, the village taxed the farmers \$200.00 to pay for a three-day theatrical performance in order to please the gods and thus induce them to send rain. These Christian leaders, when the rain still did not come, put on a well-digging campaign. A co-operative society was organized for well-digging purposes and for the purchase of the Persian wheels which bring the water to the surface. The co-operative society was able to borrow \$1,286 and 50 farmers co-operated. A total of 56 wells were dug in the spring of 1936 and 30 more have been dug in a neighboring village. Five similar co-operatives have since been organized in nearby

communities. These wells saved the crops and removed the families from the verge of starvation.

Three years ago when this Christian group came here only one man in five could read and from among the entire female population only one girl could read. Short-term literacy classes were started and 120 people were taught to read and write. Recently this village, according to the estimate of the County Board of Education, won first place in the county in its 'Free School for Illiterates'. Three small libraries, a daily news-bulletin service and weekly lectures are a part of the educational program.

It was found that 92 per cent of the children needed treatment for trachoma. Forty of these children were restored to normal sight.

In one family nine people had died from tuberculosis in seven years and a daughter was then sick with it. She was cared for and special teaching was begun in the schools on the prevention of tuberculosis. In the month of March a vaccination campaign similar to the tree-planting campaign was planned. Thirteen villages were included and 400 people were vaccinated against smallpox.

Many other health activities were planned to meet the needs as they arose. There were classes for midwives, food demonstrations, and 'better baby' exhibits. The class in midwifery was most appreciated. Only about two-thirds of the babies born in this village lived. One mother in this class related how she was grinding corn at the mill when she felt the first birth pangs. She said she 'went to the house, received her twin baby boys, gave them to her mother-in-law and went back to the mill to finish grinding the corn'. She explained, 'There was no help for it. My mother-in-law said that the corn had to be ground'. These Christian leaders have succeeded in training several midwives during the past two years.

Home improvement is one of the most encouraging phases of the church program in China. In this community, classes for village women were started. At the time of the



'graduation' of the first class the assistant head of the village gave the address. Among other things, he said, 'In other countries, even in Japan, women learn to read. Only China in the past has been backward. But now our village women are going to be literate. In other countries women hold offices. They are clerks in stores and letter writers at post offices. They become doctors and nurses and school teachers and even sit at the table with men at feasts. I have seen these things with my own eyes. Now we have a school in our village; and you, too, are going to be educated, so you will have the privileges which other women enjoy. But don't forget, after all, that a woman's place is in her home. I am glad to see in your curriculum that you have given handwork an important place and that you are stressing home economics.'

This small group of Christians is trying to rebuild the village and its neighboring communities in the principles of the Kingdom of God. They are taking an important part in the national movement for Rural Reconstruction. In January, 1936, the head of the village on his own initiative told the pastor he wanted to take his stand as a Christian. A little later 49 people at one meeting 'registered' in the new Christian Fellowship. Thirty were added at the next meeting. As Our Lord both lived and preached His Gospel so this group of workers is demonstrating the Christian way of Rural Reconstruction, which will be the great task for the Church in China for decades to come.

## CHAPTER VI

### THE CHURCH AND HEALTH

In ancient times walls were built around towns to keep out the enemy, but the worst enemies of the Oriental towns to-day are disease germs which no wall can stop. They can only be kept out by health education and to this task the Church is giving time, money and dynamic power.

The progressive rural church of to-day has three important objectives: saving individuals, changing society, and studying society to see by what means the needed changes may be effected. These are not separate and distinct, but are parts of the whole. The terms 'individual Gospel' and 'social Gospel' are now giving way to the term 'the whole Gospel'. Personal and community health are parts of the program of teaching and preaching this 'whole Gospel'. Health occupied a large place in the active ministry of Jesus. Its place has long since been recognized in the program of the Church on the mission field. Everywhere, at least in theory, there is belief that the Church to-day should be interested in health, that it should help people to live richly and long, and enable all to have 'the more abundant life'. In the homeland or overseas, regardless of race or color, in Christian countries or in mission fields, health needs are universal.

Because we are finding that bad behavior, sin and crime are so often due in part, at least, to bad health Church leaders are becoming more concerned with this problem. A boy's eyes may need glasses. This eye strain causes headache and nervousness, which results in bad behavior in school and this in turn leads to truancy and juvenile delinquency. A girl misses school because of illness and gets behind in her grade or fails to be promoted at the end of the year. This gives her a feeling of inferiority and

discouragement which takes away her ability of leadership. Ambition, idealism, courage and faith on the one side, or discouragement, laziness, sensuousness and sin on the other, are largely affected by good and bad health.

The extension of the Gospel among unevangelized peoples is the primary task of the Church. As soon as we try to realize this ideal we find that the little Christian fellowships need to be organized into churches with trained leaders. This requires meeting places and salaries and soon we face the big problem of self-support, which is as yet largely unsolved. People are kept in poverty in part at least because of unsanitary homes and unhealthy communities, and much of the resulting sickness is preventable. Health affects the growth of the Church in the most remote places of the world as well as in our own neighborhood.

It seems easier for us to preach against collective than individual sins. For a decade or more our churches have been preaching many sermons against war. But more people are killed each year by preventable diseases than are killed by bullets. When babies and civilians are bombed in aerial warfare the world is shocked and horrified. Mass meetings are held to protest against such inhuman practices. But babies in these same countries are being killed daily with fly-infested food and germ-infected water and hardly a voice is raised to stop such practices. Collective sins, like war, are easier to see and to condemn than bad health conditions. Flies, mosquitoes, tubercle and intestinal bacilli are killing and plundering our homes in every land. We must oppose everything that kills or wantonly takes human life, whether bombs or bullets or deadly germs. A disease germ is smaller than a bomb, but just as deadly. Health should occupy as large a place in our church program as world peace.

As we try to discover the health conditions in rural communities, we find that the country-side has advantages as well as disadvantages over city life. The farmer has sunshine and fresh air while the man in the city may work

indoors or sleep in a crowded house. But the drinking water in most cities is pure and the wells on the farms are apt to be near places of contamination. The farmer's family has fresh vegetables, while the city's produce comes from distant places by train or boat or on the shoulders of a series of coolies; but flies and mosquitoes breed near the farmer's garden and carry their deadly germs to his table. The farmer has plenty of exercise and outdoor life, while the city man bends over his desk; but the outdoor life of the farmer continues through storm and rain, heat or cold. His physical exercise may be too strenuous, and so it is not a question as to whether the city is more healthful than the country but rather how they can both become more healthful in the future. And toward this end the Church must make its contribution.

To answer the question, 'Am I my brother's keeper?', the Church must contribute to rural health by teaching the Gospel of social responsibility. Formerly we thought that ill-health was an individual matter and it was difficult to quarantine a farm home which had a contagious disease. However, the old individualism is now giving way to a new social responsibility. In the city this is accomplished by legislative measures, but in the country the most effective means is health education. The Church is always an educational as well as a social agency, and so has a responsibility in this big field.

#### COMMUNITY HEALTH.

When we say a place is 'a good community' or a 'bad community' we usually refer to the conduct and the attitudes of the large majority of the people living there. If a village has a swamp or a muddy area or a stagnant pool that is breeding mosquitoes and scattering malaria, we probably call this community an undesirable place or a 'bad community'. If it drains the swamp or puts oil on the stagnant pool to kill the mosquitoes, we say the community is improving. We mean not only that the mosquitoes have

been exterminated but that the people have changed their attitudes and their conduct as far as this particular question is concerned.

If we see a sign in a food shop or a restaurant or a barber shop that 'this place of business has been inspected' we do not always know what it means, but we are satisfied that the people who run it have a definite standard regarding sanitation and cleanliness, and that it is a safe place as far as health is concerned. The fact that certain standards exist shows the community's attitude towards health.

Our children come home from school and inform us that they have been vaccinated against smallpox and inoculated against diptheria and tested for tuberculosis by the school physician and we conclude that the school has certain regulations which its community has put upon it. We say that this community is 'progressive', by which we mean that it has certain new attitudes and conduct regarding the prevention of disease.

When we read of cases of pellagra, hookworm, malaria and dysentery in a village we immediately decide that the people who live there either know very little or care very little about a balanced diet or about the prevention of these simple diseases. We have no desire to live in that community.

If we stop at a home for a drink of water and find a well which is covered by a raised cement platform to keep out the surface water and if this well is a safe distance from places of infection on the premises, we feel safe in drinking the water and are grateful that this family has the attitude or conduct which insures pure drinking water.

A 'good community' has certain health attitudes and certain standards of conduct. All of the factors in the environment which affect the health of the families and which we call 'community health' are determined by public opinion and have come about largely as a result of health education.

Some communities observe an 'Annual Health Week'. Exhibits, charts and bulletins are secured from the State and national department of health. These are displayed in public places; sermons and lectures deal with the value of health and the prevention of disease; a health play or pageant is given; the children at school write essays on keeping well; the Boy Scouts have charge of the 'clean-up' day; and the whole community is made health conscious. Health attitudes and health conduct are thus established.

In many communities clinics are conducted regularly, perhaps once a month in the church building or the school house which is given for this purpose. One or more doctors and nurses give their time or they are provided by some public health agency. A general clinic may be held at which all who come are examined and advised and simple treatments are sometimes given. More often the clinics are for selected groups. A 'Well Baby Clinic' is one to which a mother may bring her baby, and the physician and nurse instruct her in baby care.

Clinics often deal with only one type of disease at a time. One day is given to tuberculosis, another to syphilis and gonorrhœa, and others, such as dental clinics, are held monthly in many places. By means of an actual examination and diagnosis and teaching by this demonstration method, more is accomplished than by only lecturing at public meetings. The whole community is increasingly interested in health and by means of these clinics, health attitudes and health conduct are developed.

Accidents increase with the increased use of machinery, especially the automobile. Communities that are health conscious are providing a first aid box or medical kit for use in case of accidents. In America the local chapter of the Red Cross places these boxes in a filling station or some other public place. In the Orient these boxes containing simple remedies are often found in the parsonage. They are one more indication of the growing interest in the health of the community.



Some health hazards are greater in the Orient than in the Occident. In a large part of China the drinking water is taken from the ponds or canals that are used for irrigating the fields. In these same ponds the vegetables and dishes are washed, the weekly laundry is done and the animals come to drink. The ponds are filled in the winter with surface water from the rains. This water drains off the rice fields that are fertilized with the 'night soil' and other refuse from the village. This germ-laden drinking water is a health hazard to be reckoned with at all times. Long ago the Chinese people discovered that they became ill when they drank cold water but that by boiling the water illness was prevented. This led to the drinking of tea which is universally practised at all times of the day throughout China. People should also wash their dishes in water that has been boiled, and eat only cooked vegetables. Pastors are urged to preach a health sermon at least twice a year. A certain pastor in China said that when he called on five of his families on Saturday, in each one of which there was sickness due to some preventable disease, he changed his plans and preached a sermon on health on the following day.

Korea is a land of many vegetables. The fields where these are grown are fertilized with the 'night soil' from the villages. The houses of the farmers are close together; the privy, the barn and the pig pen are all in the courtyard with the house. The houses are so close to each other that infectious diseases are easily spread. Children are nearly always eating something—flies abound. Infectious diseases are easily spread among the closely-built houses. Nearly half of the children die before they are ten years of age. The death-rate of Korean children from one to ten years is from three to eight times that in the United States.\* The saving of the lives of these children is a part of the program of the Church just as is the saving of

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\* Van Buskirk, J. D., M.D., *Korea, Land of the Dawn*, Missionary Education Movement, New York.

their souls. The Church in Korea has thirty centers for medical work. A Bible Conference that includes a course on Community Health loses no more of its value in Bible teaching than did the ministry of Jesus by His interest in the health of the multitudes who followed Him.

The Church in Korea is not only trying to cure the sick, but more especially to teach health conduct and health attitudes. At the Kongju Infant Welfare Center over 1,500 health examinations are given in a year and at the same time instruction is given to the parents. In order to teach the proper feeding of babies, this Center during the year prepared over 76,000 bottles of milk. Twice a month the Welfare Center established by the church in Taiden conducts a baby clinic and a follow-up is made in each home personally. The people are taught how to cook and grind their *soya* beans to make a vegetable drink almost as suitable as milk for children.

#### A HEALTH UNIT IN KOREA.

'The villages of Korea offer a new challenge to medical mission work', is the statement of Miss Helen Rosser, a missionary nurse in Songdo, Korea. Miss Rosser says, 'In addition to curative services, greater emphasis must be placed upon health education, preventive medicine, hygiene and sanitation'.

Provision has been made for the following rural health program in the Public Health Department of the Woman's Work Section of the Korean Methodist Church. This program is for a community of twelve villages in a radius of ten miles in the Songdo district. The personnel is a doctor and graduate nurse, the chauffeur, and a missionary nurse. The program of this Health Unit includes first of all 'Well Baby Clinics'.

This part of the program consists largely of the examinations of infants and pre-school children by the physician assisted by the nurse. Any physical defects that may be found are pointed out to the parents and they are urged to

take the children to the hospital for treatment. An infant is examined at least once a year. The conferences between the physician and the mother, particularly at the time of examinations, are usually especially productive of good results in the care of infants and pre-school children.

The nurses follow up these examinations and urge the correction of defects, since without follow-up visits not so much is accomplished. The nurses make definite efforts to secure the infants and pre-school children for physical examinations by the physician, and parents are urged to receive protection against cholera, diptheria and small-pox during the first year of the life of the child. These inoculations are provided by the Government. The nurses instruct the mothers in such matters as preparing the food, in case of artificial feeding.

On one occasion when the nurse approached a Korean home a voice from within called out, 'You are a Christian and there is no use for you to waste your time here'. Just then a baby in the house cried. The missionary nurse said, 'You have a baby, haven't you?' 'Yes, I have twins', said the mother proudly, 'would you like to see them?' 'Oh yes, very much', the nurse answered. The twins were very much undernourished, so the suggestion was made of bean milk for supplementary feedings. The beans were washed and put in water for three hours. In the afternoon when the nurse returned in order to complete the demonstration of preparing the *soya* milk, thirty-five women were waiting to observe. Before leaving the nurse invited the women to come to the evening service held in the village church. This began with a devotional period and was followed by music and a talk on child care by the doctor. Many of the group of women were present and the nurse impressed upon the mothers the importance of hygiene, such as the boiling of the water the infants drink, providing a separate and well-screened place in which they should sleep, and how they should be bathed.

Organized classes with well-rounded programs are planned for monthly club-meetings for the mothers. These programs include a devotional talk, special music, hygiene, and child care. Some of the women who are forbidden to attend church by their husbands and mothers-in-law welcome this opportunity of hearing the Gospel story at these meetings.

Miss Rosser has a 'healthmobile', a Ford car packed full of medicines and rolls of bedding.

'When we arrive in the village', she said, 'we are met by the leaders who show us to the best room in the place. We are served a cup of delicious tea made from roasted barley. Many patients are waiting to see the doctor, so the medicine boxes are brought in and we set up our clinic in a room about six by eight feet in size. The sterile dressings and instruments are arranged on a low table where the nurse and doctor treat the patients. On the other side of the room the prescriptions are filled on another small table. Sixty to one hundred patients are treated in a day. We hope soon to have a house trailer equipped for a clinic, so that when we go to a village we may be ready to begin work at once.'

#### HEALTH STANDARDS FOR CHRISTIAN HOMES.

The Rural Church Department at Nanking Theological Seminary is promoting a 'health standard for Christian homes'. It is felt that when a family in China becomes Christian this fact should be exemplified in the home. Pastors present this health standard to their churches for discussion and adoption.

Heretofore in China much emphasis has been placed upon what a family must give up in order to become Christian. The teaching has been largely negative. The kitchen gods must be taken down, but nothing has been put in their place. Foot-binding must be stopped; ancestral worship, concubinage, necromancy, idolatry must all be given up. Christians must stop gambling, drinking, smoking

and paying for the upkeep of the temple. The health standard which the Christian homes are now adopting is an attempt to put something back into the home,—some new practices and attitudes. To a westerner these standards seem primitive until he visits some of these homes. The following is the list of simple things that these Chinese Christians are making a part of their 'Health Standard for the Christian Home'.

1. Sweeping in and around the house daily.
2. Drinking only water that has been boiled.
3. All food to be served hot or kept covered from flies.
4. Dishes washed in water that has been boiled.
5. Special chop sticks for serving.
6. A separate wash basin and towel for each member of the family (especially those having trachoma).
7. A fly swatter, a fly trap, and a fly-proof cupboard for food.
8. Disposal of garbage by burying or burning.
9. An outdoor family toilet that is covered to keep out flies.
10. Whitewashing the inside of the walls of the house once a year.
11. Adequate windows and skylights in each room.
12. A chimney for the cooking stove.
13. A mosquito net for each bed and window and door screens.

It is seldom that a church includes all of these thirteen items in its health standard. The expense, such as screening and window glass in some cases is prohibitive. But it will be noted that most of these practices cost very little. Rooms have been whitewashed for as little as 14 cents each. Lest Westerners look with disdain upon this standard for Chinese homes, we must not forget that only 5 per cent of the farm homes in America have adequate sewage disposal

and that 32·8 per cent are without screens according to the report of the United States Public Health Service.

Those who feel that the Church is undertaking too much in promoting health education in this way must be reminded that in most of these Chinese villages the Church is the only agency available to do these things. In China there is only one resident physician to each 50,000 people.

A certain Bible woman in Central China who works among the village people seems to carry sunlight and health into each home she visits. Soon after her visit the chickens are shut out of the homes, the farm machinery is stored over the rafters, grandfather's coffin is moved out of the living room, tiny windows are cut in the mud walls to let in the light, hymn charts and such pictures as 'Jesus blessing the little children' are seen on the newly whitewashed walls.

A group of people in Korea made out the following list of suggestions for rural churches to consider as a health standard for a Christian home:

1. Daily sweeping and cleaning of the house and yard.
2. A handkerchief and a face towel for the use of each member of the family.
3. Washing face and hands before each meal, and a complete bath and change of clothes at least once a week.
4. Feeding and nursing babies according to a regular schedule.
5. A garbage box with a cover to keep out the flies.
6. All members of the family, including the children to wear shoes in the winter.
7. A family dining table so that all members of the family can eat at the same time.
8. Airing the blankets and mattresses once a week.
9. A clean extra mattress and clean extra blankets for the use of guests.
10. A small table and chairs for the children to use when studying.



11. A sanitary toilet for the use of the family, with special provision for the children.
12. The chickens, cattle and pigs kept at least 25 feet from the house and the chicken house, pig pen and stable cleaned at least once a week.
13. A constant campaign to kill flies, by the use of a fly-swatter, fly-paper and a fly-trap.
14. Screens for the cupboard and all places where food is kept.
15. Clothes for covering the lower half of babies and children.
16. Papering the inside walls of the house once a year.
17. A clean kitchen with cupboards for food and adequate window space, and dishes washed in hot water.
18. Cleaning the well twice a year.
19. Sleeping with windows open.
20. A mosquito net for each bed.
21. Cooking all vegetables grown in a garden where home fertilizer has been used.
22. Washing all the clothes on one day of the week.
23. Wearing a towel over the hair while cooking.
24. Complete and thorough house-cleaning once a year.
25. A medicine closet with simple medicines, a *chang* pan and a flower bed for every home.

#### PERSONAL HYGIENE.

The 4-H Club movement in America is one of the most hopeful and most interesting new experiments in youth guidance to be found in any country. Over a million farm boys and girls are enrolled in these 4-H clubs. The four H's stand for Health, Head, Hand and Heart. Each H forms one leaf of a four-leaf clover which is the insignia of the Club. The health work of these clubs emphasizes personal hygiene and the adoption of certain health habits.

A typical health program of the 4-H Clubs in one State includes the following list of practices: drinking from one to two quarts of water each day; eating fruits and vegetables every day; sleeping 8 to 10 hours each night and with the windows open; washing hands, face, neck and ears daily; a bowel movement every day; playing each day out-of-doors; drinking much milk but no tea or coffee; brushing the teeth at least once a day; a full bath more than once a week. Each year the club member in each club and county and state who most nearly approaches perfect health is rewarded, sometimes by being given a trip to the national or state capitol. 'Good conduct' according to the leaders of these clubs includes 'health conduct'. The health standards of these American clubs are quite similar to the standards given above for China and Korea.

#### DIET.

In 1935 pellagra took a toll of 3,000 lives in the Southern States of America. Over 100,000 people in the South are dragging their lives out, half-dead from this disease which is due to the diet in squalid mill villages and tenant cabins, a diet consisting only of the '3 M's',—meat, meal and molasses. The meat is not lean meat, only fat pork. This disease can be prevented by eating vegetables and lean meat and by drinking milk.

All over those same Southern States an army of nutrition missionaries, intrepid extension workers, specialists in home economics, are travelling about their counties in all kinds of weather, in the heat of summer and in winter cold and mud, trying to show mothers how to keep their children well by proper feeding. Rural church buildings are often used for these nutrition classes. Groups of mothers arrange hot lunches for school children. These mothers are determined to know more about a balanced diet for their children than their husbands know about feeding their pure-bred calves or poultry. And the members of the Church who formerly gave so much of their time to 'sitting up with the

sick' are now exerting the same Christian conscience and religious enthusiasm in teaching their neighbors how to keep well by eating proper food.

#### CARE OF THE SICK.

The teachings of the Church have always been in conflict with people who wish to do as they please. The man who wishes to use intoxicating liquor or to sell it to his neighbor is challenged by the Church at every step and told that he has a social responsibility that prohibits the use of alcohol. The employer who wishes to pay his employees starvation wages or force them to work long hours is condemned from most pulpits in no uncertain terms. The present youth organizations in the Church are moving forward so rapidly in clarifying the social responsibility of the Christian teachings that those who occupy the chief seats in the synagogue call these young people 'radicals', or 'socialists', or 'communists'. Those who plead for the application of this same social responsibility for the care of the sick are also held responsible and condemned by county medical associations at each annual meeting. But the Christian teachings in this respect are like the leaven in the meal or the grain of mustard seed in the field. Those interested in the Church and country life cannot escape the application of social responsibility to the care of the sick in the isolated rural districts.

The strong cityward trend of doctors in the United States is also found in the Far East. The National Bureau of Health in China has selected one large rural county into which doctors and nurses are being sent to establish rural health centers but aside from this practically all the registered physicians are in the cities. Even in Japan, about 3,243 towns are without medical aid of any kind, although the country has 50,000 doctors. About 2,000 doctors begin practising annually in Japan and yet the Home Office has difficulty in getting enough men to supervise the 150 public clinics in rural districts. A subsidy of 1,000 *yen* per clinic

is paid by the Government in order to get physicians to go to the rural districts.\*

To meet the health needs of the people in the more isolated sections of America, Yakima County in the State of Washington established a county health unit in 1911. Since then one-fourth of the rural counties in America have established similar health departments. A complete county health unit includes the following services:

- A maternal, infant and pre-school health program.
- School health service.
- A nursing program.
- Venereal disease control.
- Tuberculosis prevention and control.
- Adequate laboratory and clinical service.
- Control of communicable diseases.
- Nutrition and dietary studies.
- A rural sanitation program with sanitary inspectors.
- A mental hygiene program.
- Health education for all.

The Church in America early recognized this social responsibility in caring for the sick and established 'church hospitals'. Deaconesses were employed to visit among the poor and give aid and comfort to the sick. The Red Cross in 1914 organized its visiting nursing service. Anti-Tuberculosis Associations also provided a visiting nurse for many counties. These organizations were largely promoted by Christian laymen in order to fulfil their social responsibility to the sick of their communities. School boards began to employ a school nurse and counties to establish a complete county health unit. Thus the trend has been from church-supported to tax-supported institutions, although the same type of services in each instance was rendered. The growth of the county health units in America is indicated in the table below:

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\* Reported by *Domei*, the National News Service of Japan, 1937.

*Full-time County Health Units in the U.S.\**

| Year. |    |    | Number of Counties<br>Having Units. |
|-------|----|----|-------------------------------------|
| 1911  | .. | .. | 1                                   |
| 1914  | .. | .. | 3                                   |
| 1920  | .. | .. | 43                                  |
| 1923  | .. | .. | 214                                 |
| 1926  | .. | .. | 307                                 |
| 1927  | .. | .. | 337                                 |
| 1928  | .. | .. | 414                                 |
| 1929  | .. | .. | 467                                 |
| 1930  | .. | .. | 507                                 |
| 1931  | .. | .. | 557                                 |
| 1932  | .. | .. | 616                                 |
| 1933  | .. | .. | 530                                 |
| 1934  | .. | .. | 540                                 |

In view of the fact that the trend to-day is toward the prevention of disease and toward health education, it seems clear that the Church also should give special emphasis to this phase of the problem. Now that techniques have been worked out for county health units and their success has been assured, church people should take the initiative as citizens of their county in getting such service established in the remaining three-fourths of the counties of the United States.

#### NEED FOR CO-OPERATION BETWEEN THE CHURCH AND GOVERNMENT HEALTH AGENCIES.

It is clear that the Church should cooperate with the existing tax-supported or Government health agencies. In all countries we have learned that we can best support these public services by taxation. Occasionally we feel that we should manage a hospital or health service as a church institution rather than co-operate with the same kind of Government institution. But the trend in all public welfare and social service is that the Church initiates and develops

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\* Data from Public Health Reports.

the service, and then it is taken over and managed by the State and supported by taxes. Our duty as church workers to co-operate with these fine tax-supported services is clear.

In most Oriental countries the Church introduced the first modern medicine and built the first hospitals. Dr H. N. Allen, a missionary, began medical work in Korea in 1884. The first modern hospital in Korea, the Severance hospital, completed in 1903, was built by the Church. It has now become a first class medical college. The first training school for nurses in Korea were also started by the Church. Over 30 health centers in Korea are now managed by the Church. But Government health institutions at the present time are increasing rapidly. There are 43 well-equipped Government medical institutions in Korea caring for 280,000 patients a year.\* It is evident that more and more we in the Church should co-operate with these government institutions and agencies.

Although Japan has 50,000 practising physicians, yet there is great need for the Church to teach public health and hygiene and to co-operate with the many government clinics. The health situation in Japan is far from satisfactory. Forty-three per cent of the population are farmers. Fifty-three per cent of the farm land is used for growing rice. This is all grown in muddy fields. Workers engaged in rice cultivation stand ankle deep in mud for twelve hours a day. The houses of farmers, mill workers and fishermen are not constructed to keep out the winter cold. It is estimated that a million people in Japan are sick in bed all the time.† It is important that the Church co-operate with Government health agencies in improving health conditions.

The methods for such co-operation are many. In a Chinese city a woman medical missionary was asked by a Government girls' school to come and give each of the pupils

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\* Van Buskirk, J. D., M.D., *Korea, Land of the Dawn*, Missionary Education Movement, New York, p. 104.

† Kimoto, Saiyiro, 'Health Mobilization', Article in the *Japan Times*, 1937.



a complete physical examination. This woman doctor replied that her time was entirely taken up with the work in her missionary hospital. Then the principal of this girls' school asked this same doctor to come and give half a dozen talks on hygiene to this group of 500 Chinese girls. But the doctor felt that she was too busy with her patients to do this. It is clear that she missed two splendid opportunities. We church people easily become institution-minded.

A fine progressive Chinese pastor, who knew the principles of First Aid and some elementary facts about medicine, opened a small clinic in his church, since there was no other medical service of any kind in his town. When later the Government opened a health center with a registered physician and two graduate nurses, this pastor still continued his clinic, instead of sending his people to the modern health center operated by the government. These two cases may not be typical, but illustrate the need for greater co-operation between the mission and government health agencies.

In a market town in China a young Chinese layman came out of the front door of his church one day and saw lying on the narrow cobble-stoned street a boy wrapped in rags and suffering from malignant malaria. The father who had helped carry the sick boy into the market town from the distant village was going from one shop-keeper to another to inquire as to where he could find medical aid for his son. None of these shop-keepers seemed interested or helped him. The passing crowds in the narrow street stepped over the boy and his pile of rags but none stopped even to inquire about him. This young Chinese layman, however, was different. When he saw the boy, he stopped to inquire about his condition. The father asked him the same question he had asked others as to where he could get medical help and explained that the boy's mother and his four brothers and sisters had been taken by this disease and now this boy was all that he had left. The young layman

took the boy and the father to the Government health center and arranged for immediate treatment. When the question was later asked as to why these shop-keepers hadn't helped this man with the sick boy, the answer was given: 'These shop-keepers are not Christians yet. Not until people in China become Christians are they interested in a sick boy like that'.

#### MEDICAL MISSION ACTIVITIES.

Health needs are greater in rural communities in the Orient than in any city because of the lower standard of living and lower educational standards. Our mission hospitals are in the cities and our mission doctors and their associates are already over-worked within the hospital walls. Everywhere hospital beds are full and out-patients are taxing the doctor's time and strength. What solutions are being found for this big problem of rural health in the Far East?

Medical missionaries are always torn between two opinions. On the one hand they feel they should confine their work to the hospitals where they can keep a high standard of work and where they always have plenty of patients coming to them. On the other hand, they see the greater need in the rural districts and the countless people there who are without any medical care. Some medical missionaries try to do both tasks, keep their hospital well-manned and also carry on a rural health program. This rural extension work is carried on by three different methods.

#### *Rural Extension Work.*

A doctor takes a couple of nurses and some medical supplies and goes out to a village. Here for one day he undertakes to care for all the patients who come to him. A church or a temple is used for this one day clinic. The worst cases are advised to come later to the hospital for better treatment. Often 200 patients are cared for in a day. It is reported that two doctors from the Anglican

hospital in Hangchow cared for 400 patients in one day. The patients pay little or nothing for the treatment given them. There is no after-care, since for at least a month or perhaps a year the doctor and his nurses will not return. The nurses are usually more enthusiastic about the results achieved by this method than the doctors. They feel they can give much health instruction, but the doctor is apt to feel that his professional standard has been lowered and that too many of these 'medical raids' are apt to degenerate the whole quality of the work of his staff. However, the people are there to be cared for and no other help is available.

Another method used is for a doctor to go on tour. Instead of the patient coming to the hospital, the hospital goes out to the patient. It is not only a medical but also an evangelistic tour. The evangelist preaches and the doctor cares for the patients as rapidly as he can and then they pack up and move on to the next stop. New evangelistic centers are opened up by this method and the Gospel and the hospital both receive much favorable publicity. Where automobiles can be used many places can be visited in a week's tour. The surgery is performed under unsatisfactory conditions and some doctors in America would call it 'unprofessional', but otherwise these patients would have no care whatsoever. Professional methods may also degenerate because the doctor must work too fast. He neglects his hospital base while he is away on this 'medical circus', as its critics call it. They say it is a medical mixture of 'gospel and gasoline'. But the multitudes are there and there is no one else to care for them, since as stated previously there is only one registered physician to 50,000 people in China and rural communities are almost universally without modern medical aid.

#### *Branch Hospitals.*

The third method of ministering to the health of rural people in the Orient is by 'branch hospitals'. These are connected with a first-class base hospital in which the more

difficult cases are handled. The workers in the branch hospitals are under the supervision of the well-trained people at the center, which fact insures that the standard of work is kept high. The equipment and the training of the workers in the branches are naturally of a lower standard but are such as the people there can support.

Three illustrations of this branch hospital plan in China will illustrate the method of operation. Near Hinghwa in Fukien Province, a Dr Hu, an obstetrician trained in China and England, has a central maternity hospital and a number of branch hospitals. In his base hospital he trains the nurses for midwifery and supervises their work in the branch hospitals. He cares for the difficult cases himself as his time permits. The whole plan is under the Anglican mission but it is largely self-supporting. By using branch hospitals and trained midwives one doctor with one hospital provides medicine and medical and nursing service for maternity cases in six counties. Hardly any other maternal health work is available in these six counties.

The second illustration may be seen in a county near Nanking called Kiang Ning Hsien and this is under the supervision of the National Health Bureau. A well-trained doctor is in charge and is located in the county seat. The population of the county is approximately 400,000 and had previously been without medical service. In addition to the headquarters at the county seat there are 27 health centers, each one in a market town. Surrounding each market town there are about 20 villages. A primary school serves about every six or eight of these villages. These health centers usually occupy a rented dwelling house of four or five rooms. A young Chinese doctor is in charge and three nurses and two 'dressers' assist him. About a hundred patients are cared for each forenoon. There is always a crowd of sick people in the waiting room, many of whom have been carried there on their beds. Each afternoon the doctor and the three nurses teach health classes in the village primary schools surrounding the market town. At the center the

doctor who supervises the work, instructs a class of nurses or doctors in more practical methods of handling their many problems. He also experiments with various methods of preventing the prevalent diseases of his county. The entire program is financed jointly by the county government, the provincial government and the national health bureau.

The third type of rural health service provided by branch hospitals is in Honan Province north of the Yellow River. It is under the supervision of the United Church of Canada. (Other illustrations of this same type of service in North China are that of Dr Wesche at Taming, who is working under the Mennonite Church, and Dr D. M. Parker at Pingting, who is connected with the Church of the Brethren.) Dr R. B. McClure of the United Church of Canada, who was born in China, initiated this plan and his work will serve to illustrate the general method.

Dr McClure recognized two important problems facing rural health work in China. The first is that well-trained Chinese physicians, graduates of a recognized medical college, cannot get sufficient financial support in a rural community and therefore will not go there to practise. The second problem is that doctors with less training than medical college graduates, that is, with such training that they are willing to practise for the income they will receive in a rural community, are unable to cope with the problems they meet, without constant help and supervision.

By his branch hospitals Dr McClure has successfully met these two important rural health problems. He has a well-equipped but small hospital in Tsinyang, a city sometimes called Hwaiking. Associated with him is a woman doctor from Canada and a well-equipped Chinese physician, a graduate of a standard medical college. In his base hospital, known as the Menzies Memorial Hospital, he has a small group of young men in training for five years. By this method of getting their training with him they do not have the big financial obligations which would be necessary if they went away to a medical college. Therefore they are

willing to engage in rural practice with a smaller income. In addition to the medical training which they receive here, each man becomes fully qualified in at least one special line, such as dispenser, laboratory technician or X-ray technician, and has a Government certificate for this special qualification.

As soon as a man completes his five years of training, Dr McClure establishes him in a branch hospital in an adjoining county seat. Dr McClure allows this man the use of his own name and this helps him to get started. The new branch hospital is known as a 'Branch of the Menzies Memorial Hospital'. Dr McClure loans his young graduate \$300 with which to buy a stock of drugs and sells him all medicines thereafter at the wholesale price, plus 10 per cent. He visits each branch hospital every two weeks, and oftener in case of emergency, and during these visits he supervises the work and handles all the most difficult cases. The local doctor pays the travel expenses of Dr McClure's bi-weekly trip but receives all fees for the cases handled during his visit.

The doctors in these branch hospitals are not fully qualified physicians, but are trained to handle certain types of cases. The more difficult cases are taken to the base hospital. These men occupy a position which in Germany or Russia is called a 'feldscher'. Every two or three years they come in to the main hospital for from one to six months additional training. Twice each year Dr McClure arranges some special clinics to which they are invited. Whenever they come in to the main hospital he sends out an interne to care for their work while they are away.

Each branch hospital is connected by telephone with the base hospital. Transport for the sick in China is ordinarily quite limited and possible for only short distances, so a well-equipped ambulance service is operated from the base.

The branch hospital has about six beds and is completely equipped for minor operations. The capital stock in a branch hospital amounts to from \$800 to \$1,200 and belongs.



to the 'feldscher'. In each branch hospital there is a nurse, often with additional training in midwifery. The average income of the 'feldscher' is about \$120 a month.

The main hospital gets many benefits in return for the service it renders to the branches. The branch hospitals care for all the minor cases, take 85% of the out-patient load and increase by 30 per cent the number of major cases sent to the base hospital. The branches guarantee the payment of the bill of every patient sent in. They also take care of these cases in their convalescent stages and thus clear the beds in the main hospital for new cases.

Dr McClure emphasizes public health work, school examinations, inoculations, and vaccinations. In 1935 he vaccinated 35,000 pupils and in 1936, 20,000 more. Every primary school student in his large area has now been inoculated against diphtheria and every high school student against typhoid.

As a result of this plan, one missionary doctor with his assistants have provided rural health service for an area covering 10,800 miles. He has in addition to his central hospital 8 branch hospitals. The towns in which they are located are: Tsiyuan, Menghsien, Wnehsien, Poai, Wuchih, Siuwi, Hwokia, and Sinsiang. In two of these he has graduates of a medical school, and in seven of them he has his locally trained 'feldschers'. In all of them he has trained nurses and in four he has a nurse especially trained in midwifery. The unique feature of this rural health work in China is that it is all self-supporting.

The Christian religion is different from all of the other great religions of the world in its emphasis upon health. Devotees of some other religions worship in disease-infested temples, or bathe in unsanitary rivers called holy. Even the most enlightened and most literate of the non-Christian countries have a health record far below that of the Christian nations. Where Christ's gospel is preached, hospitals and clinics, doctors and nurses, hygiene and health follow.



## APPENDIX A

### THE RURAL CHURCH IN KOREA—THE LAY PREACHER AND THE MINISTRY

#### *Average Age of 112 Methodist Preachers.*

|                             |             |
|-----------------------------|-------------|
| Supply Preachers .. ..      | 44.4 years. |
| Members of Conference .. .. | 46.2 „      |
| Lay Preachers .. ..         | 50.6 „      |

#### *The Proportion of Young Men in each of the Three Groups of Preachers.*

|                             |            |
|-----------------------------|------------|
| Supplies .. ..              | 1 out of 3 |
| Lay Preachers .. ..         | 1 „ „ 6    |
| Members of Conference .. .. | 1 „ „ 8    |

We see that the largest proportion of young men is found among the Supplies, and the next largest among the Lay Preachers. Not only are they younger, but they also have spent fewer years in the ministry. The average number of years each group has spent preaching in is as follows:—

#### *Average Number of Years in the Ministry.*

|                             |          |
|-----------------------------|----------|
| Supplies .. ..              | 7 years. |
| Lay Preachers .. ..         | 9 „      |
| Members of Conference .. .. | 17 „     |

From this table it is evident that the Members of Conference have preached ten years longer than the Supplies, although they average only two years more in age. This means the Members of Conference were eight years younger than the Supplies when they began preaching. The Supply usually had another occupation, and later left it to begin preaching.

There is little difference between the Supplies and the Members of Conference in the average length of their stay on one charge: Supplies seven years and Members of Conference eight years. The greatest difference between the three groups, however, is not in age nor in years of service but in educational

preparation. The average number of years and the proportion of each group that attended Suhtang\* are as follows:—

*Educational Preparation.*

|                       | Suhtang. | Average Number of Years. |
|-----------------------|----------|--------------------------|
| Members of Conference | 84%      | 7.4 years.               |
| Supplies ..           | 84 „     | 5.8 „                    |
| Lay Preachers ..      | 88 „     | 6.7 „                    |

In the Primary School the difference between the three groups is more noticeable:—

|                       | Percentage who attended Primary School. | Average Number of Years attended. |
|-----------------------|---|-----------------------------------|
| Members of Conference | 73%                                     | 3.5 years.                        |
| Supplies ..           | 62 „                                    | 3.4 „                             |
| Lay Preachers ..      | 38 „                                    | 2.4 „                             |

In the Middle School there is an even greater difference:—

|                       | Percentage who attended Middle School. | Average Number of Years attended. |
|-----------------------|--|-----------------------------------|
| Members of Conference | 69%                                    | 4.2 years.                        |
| Supplies ..           | 27 „                                   | 4.1 „                             |
| Lay Preachers ..      | 18 „                                   | 3.4 „                             |

The Seminary course draws the line between the three groups of preachers:—

|                       | Percentage who attended Seminary 1 or more Years. | Average Number of Years attended. |
|-----------------------|---|-----------------------------------|
| Members of Conference | 92%   | 3.6 years.                        |
| Supplies ..           | 8 „   | 2.0 „                             |
| Lay Preachers ..      | 10 „  | 2.0 „                             |

Perhaps the most satisfactory way of estimating the education of the Ministers in the three groups studied is to consider the total number of years which each one has spent in any or all schools. The averages for the three groups are given in the following table:—

---

\* Suhtangs are small private Primary Schools.

*Average Number of Years spent in All Schools.*

|                          |    |             |
|--------------------------|----|-------------|
| Members of Conference .. | .. | 16.5 years. |
| Supplies ..              | .. | 10.2 „      |
| Lay Preachers ..         | .. | 9.5 „       |

The Primary School requires six years, the Middle School five years and the Seminary four years or a total of fifteen years. The Members of Conference have a year and a half more than this total number of school years. What was not available elsewhere was secured in the *Suhtang*. The average Supply in addition to his lack of the Seminary Course, lacks one year of school. One-fourth of the Lay Preachers have had their eleven years of schooling. In studying this table we should bear in mind that probably over one-fourth of the Methodist Ministers in America have not had over fifteen years, and that the complete course for an American minister covers only nineteen years.

## APPENDIX B

### THE RURAL CHURCH IN KOREA—CHURCH ATTENDANCE

The average attendance at a preaching service classified according to the three types of preacher is as follows:—

|                                 |    |    |           |
|---------------------------------|----|----|-----------|
| Members of Conference preaching | .. | 75 | attended. |
| Supplies preaching              | .. | 41 | „         |
| Lay Preachers preaching         | .. | 62 | „         |

The great difference between the attendance of 41 and 75 is partly accounted for by the fact that the membership of churches in charge of Supplies is smaller than those in charge of Members of Conference. The Supply is an untrained minister and possibly some of the people tire of his preaching, causing a decrease in attendance. The Lay Preacher in both types of churches who does not preach so often before the same congregation as the Supplies has an attendance nearly equal to that of the Conference Members.



# APPENDIX C

## THE RURAL CHURCH IN KOREA—THE TRAINING OF NEW MINISTERS

The supply of ministers is probably the most important question facing the Church. The following table throws some light upon the situation in the Korean Methodist Church.\* It shows the number of circuits in the field where the Methodist Episcopal or Northern Methodist Church operates, and also those in the field of the Mission of the Methodist Church, South, and the total of the two groups. Then, beginning with 1931 it shows the circuits of the united Methodist Church. It also shows the percentage of the circuits held by Members of Conference and the number of Supplies used and the number of circuits without a pastor at the time the Conference minutes were tabulated:—

| Year. | Total Circuits. |        |       | Members of Conference and Probationers. |        |       | Per-centage of Circuits held by Members of Confer. | Supplies. |        |        | Vacancies. |
|-------|-----------------|--------|-------|---|--------|-------|--|-----------|--------|--------|------------|
|       |                 |        |       |   |        |       |  |           |        |        |            |
|       | No. M.          | So. M. | Total | No. M.                                  | So. M. | Total |  | No. M.    | So. M. | Total. |            |
| 1923  | 130             | 76     | 206   | 77                                      | 49     | 126   | 61   | 51        | 52     | 103    | 7          |
| 1924  | 124             | 73     | 195   | 80                                      | 37     | 117   | 59   | 51        | 47     | 98     | 1          |
| 1925  | 112             | 73     | 195   | 81                                      | 39     | 120   | 61   | 46        | 40     | 86     | 3          |
| 1926  | 112             | 62     | 174   | 85                                      | 36     | 121   | 70   | 30        | 27     | 57     | 2          |
| 1927  | 110             | 62     | 172   | 97                                      | 50     | 147   | 86   | 18        | 22     | 40     | 1          |
| 1928  | 110             | 50     | 160   | 94                                      | 39     | 133   | 83   | 19        | 11     | 30     | 0          |
| 1929  | 116             | 51     | 167   | 110                                     | 41     | 151   | 90   | 12        | 12     | 24     | 3          |
| 1930  | 144             | 53     | 197   | 134                                     | 42     | 176   | 89   | 12        | 13     | 25     | 9          |
| 1931  | ..              | ..     | 176   | ..                                      | ..     | 161   | 91   | ..        | ..     | 37     | 0          |
| 1932  | ..              | ..     | 176   | ..                                      | ..     | 165   | 94   | ..        | ..     | 27     | 1          |
| 1933  | ..              | ..     | 186   | ..                                      | ..     | 147   | 79   | ..        | ..     | 39     | 2          |
| 1934  | ..              | ..     | 182   | ..                                      | ..     | 139   | 76   | ..        | ..     | 36     | 14         |
| 1935  | ..              | ..     | 188   | ..                                      | ..     | 135   | 72   | ..        | ..     | 49     | 13         |
| 1936  | No Report       |        |       | No Report                               |        |       |  | No Report |        |        |            |
| 1937  | ..              | ..     | 207   | ..                                      | ..     | 131   | 63   | ..        | ..     | 59     | 17         |
| 1938  | ..              | ..     | 202   | ..                                      | ..     | 132   | 65   | ..        | ..     | 64     | 12         |

\* This discussion of the *Training of New Ministers* deals largely with the Methodist Church. It should be noted, however, that the

This table begins with the period immediately after the Centenary, which was a period of expansion. The total number of circuits for the North and South Branches of the Methodists was 206, larger than it has ever been since that date. The decline in the number of circuits from 1923 to 1928 was probably a natural one due to the over-expansion during the centenary period. The work which had been expanding simply because of money from abroad fell back to its normal proportions when the money began to decrease. However, from the year 1928 the Church gradually began to grow. There were of course slight variations, but the general trend was upward. This was true as far as the number of churches and circuits were concerned, although these figures show very little about the actual condition of the supply of ministers. The next table will indicate this.

In those early centenary days there was an insufficient number of trained ministers, only 61% of the circuits had Members of Conference who were pastors in 1923. With the extra money provided by the centenary funds, Supply Preachers were employed in large numbers. If the number of Members of Conference and Supply Preachers are added together for those centenary years, there were actually more pastors than charges. Some circuits had assistant pastors or district evangelists. Those ten years, 1923-32, show practically no vacant churches on the records, and those which were, may be attributed to deaths or other temporary reasons.

During these years there was a gradual decrease in Supply Preachers; from 103 Supplies in 1923 the number decreased to 27 in 1932. Since the Methodist Conference required Members of Conference to be Seminary graduates, apparently enough men come from the Seminary to meet the needs.

During the last six years the number of Conference Members in charge of circuits has shown a gradual decrease from 165 to 132, and the percentage of circuits supplied by Members of Conference has shown an even greater decrease. When the percentage of Members of Conference decreases from 94% in 1932 to 65% in 1938, a short period of six years, there is something radically wrong. At the same time, the number of circuits

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Presbyterians have already in print many pages describing these same topics in regard to the Presbyterian Church. These need not be repeated here.

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cared for by Supplies during this short six-year period has more than doubled, showing an increase from 27 in 1932 to 64 in 1938. The number of vacant churches has also increased. There can be only one conclusion and that is that the supply of trained ministers is insufficient and that the situation is growing worse each year. Some may say that the Members of Conference were used in 'detached service' during this later period, but there is no indication that these 'detached' men will go back into regular pastorates now or in the future. This may be given as an explanation, but it is no solution of the problem.

Others may claim that the decrease in ordained men on the circuits is due to such natural causes as deaths, but there is no indication that the death-rate was greater during this particular six-year period than during the ten years preceding, or for that matter, the ten years which will follow. The Seminary must be able to provide men to take the place of those who enter 'detached service', or those who die, or who leave the pastorate. However, it should not be overlooked that the decrease of mission funds was one of the real reasons for the growing lack of Conference Members in pastorates. Pastors with a large family of children to educate in many instances probably found it necessary to have more remunerative occupations. Another reason may be attributed to decreased subsidies, but here again there is no indication that the conditions will be different in the future, and the problem still remains unsolved. The only solution is to get more trained men who will stay in the pastorates. The causes for the loss of Members of Conference during the years 1931 to 1937 are shown in the following table (missionaries are omitted):—

*Losses of Members of Conference.*

| Year.    | Supernu-<br>merary. | Ex-<br>pelled. | Lo-<br>cated. | With-<br>drew<br>under<br>Charges. | With-<br>drew<br>Volun-<br>tarily. | Retired<br>because<br>of<br>Age. | Died. |
|----------|---------------------|----------------|---------------|------------------------------------|------------------------------------|----------------------------------|-------|
| 1931 ..  | 0                   | 0              | 0             | 0                                  | 2                                  | 4                                | 1     |
| 1932 ..  | 0                   | 1              | 0             | 0                                  | 1                                  | 0                                | 0     |
| 1933 ..  | 3                   | 0              | 0             | 0                                  | 1                                  | 2                                | 1     |
| 1934 ..  | 5                   | 0              | 0             | 0                                  | 2                                  | 3                                | 1     |
| 1935 ..  | 1                   | 0              | 0             | 4                                  | 2                                  | 2                                | 0     |
| 1936 ..  | No report           |                | No report     |                                    | No report                          |                                  |       |
| 1937 ..  | 3                   | 2              | 0             | 2                                  | 2                                  | 1                                | 3     |
| TOTAL .. | 12                  | 3              | 0             | 6                                  | 10                                 | 12                               | 6     |

This indicates a normal situation. The loss of ten pastors out of the 132 Members of Conference by 'voluntary withdrawal' (probably for financial reasons), is less than two per year over a period of six years, which is not a large number. The important fact in this table, however, in the present discussion is not why these pastors were lost, but how they were lost, and where replacements are to come from. The following is a summary of the above table and compared with the number of graduates from the Methodist Seminary in Seoul who were entering pastorates :—

*Loss of Members of Conference Compared to Entrance in Pastorates.*

| Year.    | Seminary Graduates<br>entering Pastorate. | Loss of Pastors from<br>All Causes. |
|----------|---|-------------------------------------|
| 1931 ..  | .. Report not available.                  | 7                                   |
| 1932 ..  | .. " " "                                  | 2                                   |
| 1933 ..  | .. 7                                      | 7                                   |
| 1934 ..  | .. 4                                      | 11                                  |
| 1935 ..  | .. 1                                      | 9                                   |
| 1936 ..  | .. 4                                      | No Conference meeting.              |
| 1937 ..  | .. 3                                      | 13                                  |
|          | <hr/>                                     | <hr/>                               |
| TOTAL .. | 19  | 49                                  |

Average number of graduates per year—4.

Average loss of pastors per year—7.

This would indicate that the Seminary is supplying scarcely more than half enough graduates to meet the regular losses of Conference Members, without taking into consideration any growth in the Methodist Church. However, during this same period of seven years, 1931 to 1937, the Methodist Church in Korea added 26 new circuits. If the 26 places, each requiring a pastor, are added to the 49 losses of Ministers, there is a total of 75 places to be filled, or an average of 11 new pastors per year for the seven-year period. This would indicate that the Seminary should graduate 11 pastors a year instead of the present 4, or that the student body should be increased just three times to meet the normal needs of the Church. This is without making any allowances for any advance or progress in the Church.

The complaint has been made that the graduates of the Methodist Seminary do not enter the ministry or 'the regular

pastorate' in as large numbers as they should, but enter other professions instead. This criticism indicates that these students have no great interest in the ministry when they enter the Seminary, but desire to continue their education, which is the universal desire of all Korean youth. Because they are unable to enter college for reasons of insufficient funds or low scholarship, they turn to the Seminary.

The record of the men graduates for the past five years throws light on this question. The places to which they have gone and what they are doing is also shown :—

*Class of 1933.*

|             |    |  |
|-------------|----|--|
| One pastor  | .. | Kangheung District.  |
| Two pastors | .. | Hongsyung District.  |
| One pastor  | .. | Kongju District.   |
| " "         | .. | Songdo District.   |
| " "         | .. | Manchuria Mission.   |
| " "         | .. | A Presbyterian Church (he came to the Seminary a Methodist). |
| TOTAL       | .. | Seven became pastors out of the seven graduates.             |

*Class of 1934.*

|                |    |   |
|----------------|----|---|
| One pastor     | .. | Choonchun District.   |
| " "            | .. | Chulwon District. (Now deceased.)                                 |
| " "            | .. | Songdo District.  |
| " "            | .. | Pyeng Yang District (now at Kwansei Gakuin studying theology).    |
| „ chaplain     | .. | At T.B. hospital at Haiju.  |
| „ business man | .. | With Singer Sewing Machine Co. at Chemulpo.                       |
| „ teacher      | .. | At Yeng Byen for two years, now in America studying theology.     |
| TOTAL          | .. | { 4 pastors.<br>2 graduates studying theology.<br>1 business man. |

*Class of 1935.*

|            |    |                                  |
|------------|----|----------------------------------|
| One pastor | .. | Kongju District.                 |
| „ teacher  | .. | Methodist School at Yeng Byen.   |
| TOTAL      | .. | One pastor out of two graduates. |

*Class of 1936.*

|                    |    |   |
|--------------------|----|---|
| One pastor         | .. | Haiju District.   |
| „ „                | .. | Choonchun District.   |
| „ „                | .. | Chulwon District.   |
| „ assistant pastor | .. | Haiju District.   |
| Two students       | .. | At Kwansei Gakuin (will return this year and take pastorates).                                  |
| One student        | .. | Presbyterian Agricultural School at Pyeng Yang.   |
| „ „                | .. | Posun Private College, Seoul, studying law.   |
| TOTAL              | .. | { 4 pastors.<br>2 graduate students of theology.<br>2 students, one in law, one in agriculture. |

*Class of 1937.*

|            |    |   |
|------------|----|---|
| One pastor | .. | Chulwon District.   |
| „ „        | .. | Hangsyu District (now deceased).                              |
| „ „        | .. | Haiju District.   |
| „ student  | .. | Aoyama Gakuin, for further study of theology.                 |
| „ teacher  | .. | Methodist Church School in Manchuria.                         |
| TOTAL      | .. | { 3 pastors.<br>1 graduate student of theology.<br>1 teacher. |

|   |        |
|---|--------|
| Total number of graduates in the 5 classes        | 29     |
| 19 have become pastors                            | .. 66% |
| 5 have continued theological studies              | .. 17% |
| 2 have become teachers of Bible in Church schools | .. 7%  |
| 3 have gone into secular occupations              | .. 10% |



or 24 have become pastors and theological  
 students .. .. 83%  
 5 have become teachers or engaged in  
 secular occupations .. .. 17%

The fact that a student continues his theological studies after graduation from the Seminary in Seoul does not seem to indicate a lack of interest in the ministry or in the pastorate. The above report shows that 83% or 4 out of 5 Seminary graduates enter the ministry and one out of 5 does not. The same thing occurs in Theological Seminaries in America, and, what is more, occurs in other schools such as the Cornell College of Agriculture, where only 50% of the graduates, it is said, become farmers.

A table of the men and women students and graduates for the last five years shows the total number of each group :—

| School Year. | Total of Student Body. |        |        | Graduates. |        |        |
|--------------|------------------------|--------|--------|------------|--------|--------|
|              | Men.                   | Women. | Total. | Men.       | Women. | Total. |
| 1933-34 ..   | 25                     | 24     | 49     | .. 7       | 7      | 14     |
| 1934-35 ..   | 23                     | 24     | 47     | .. 2       | 2      | 4      |
| 1935-36 ..   | 20                     | 24     | 44     | .. 8       | 8      | 16     |
| 1936-37 ..   | 25                     | 24     | 49     | .. 5       | 7      | 12     |
| 1937-38 ..   | 27                     | 22     | 49     | .. 4       | 3      | 7      |

The enlistment of students for the Methodist Theological Seminary seems to offer one of the unsolved problems of providing a supply of ministers sufficient for the needs of the Korean Methodist Church. In regard to this question, a study of how many students come from each of the three Methodist high schools in Korea will throw some light on the problem. The entering classes of men students for the last five years came from the following schools :—

*The Schools from which Students came to the Methodist Seminary and the Number of Students from Each School.*

| Methodist Church Schools. |             |   | Government or Private Schools. |            |
|---------------------------|-------------|---|--------------------------------|------------|
| 1933                      | Pai Chai .. | 0 | 1933                           | .....      |
|                           | Songdo ..   | 0 |                                | .....      |
|                           | Kwangseng.. | 3 |                                | .....      |
|                           | TOTAL ..    | 3 |                                | TOTAL .. 0 |

|      |              |    |   |            |                        |  |  |   |  |
|------|--------------|----|---|------------|------------------------|--|--|---|--|
| 1934 | Pai Chai ..  | .. | 1 | 1934 ..... |                        |  |  |   |  |
|      | Songdo ..    | .. | 0 |            | Government Commercial, |  |  |   |  |
|      | Kwangseng .. | .. | 1 |            | Chinanpo ..            |  |  | 1 |  |
|      |              |    |   |            | Himoon Private, Seoul  |  |  | 1 |  |
|      | TOTAL ..     | .. | 2 |            |                        |  |  |   |  |
|      |              |    |   |            | TOTAL ..               |  |  | 2 |  |

|      |              |    |   |            |                        |  |  |   |  |
|------|--------------|----|---|------------|------------------------|--|--|---|--|
| 1935 | Pai Chai ..  | .. | 1 | 1935 ..... |                        |  |  |   |  |
|      | Songdo ..    | .. | 0 |            | Government H.S., Seoul |  |  | 1 |  |
|      | Kwangseng .. | .. | 3 |            | Government H.S.,       |  |  |   |  |
|      |              |    |   |            | Chinchow ..            |  |  | 1 |  |
|      | TOTAL ..     | .. | 4 |            |                        |  |  |   |  |
|      |              |    |   |            | TOTAL ..               |  |  | 2 |  |

|      |              |    |   |            |                   |  |  |   |  |
|------|--------------|----|---|------------|-------------------|--|--|---|--|
| 1936 | Pai Chai ..  | .. | 0 | 1936 ..... |                   |  |  |   |  |
|      | Songdo ..    | .. | 2 |            | Yangchung Private |  |  |   |  |
|      | Kwangseng .. | .. | 3 |            | School, Seoul ..  |  |  | 1 |  |
|      | TOTAL ..     | .. | 5 |            |                   |  |  |   |  |
|      |              |    |   |            | TOTAL ..          |  |  | 1 |  |

|      |              |    |   |      |                         |  |  |   |  |
|------|--------------|----|---|------|-------------------------|--|--|---|--|
| 1937 | Pai Chai ..  | .. | 1 | 1937 | Chunchin H.S., Tientsin |  |  | 1 |  |
|      | Songdo ..    | .. | 2 |      | Tongha Private Com-     |  |  |   |  |
|      | Kwangseng .. | .. | 3 |      | mercial, Japan ..       |  |  | 1 |  |
|      |              |    |   |      | Government Agr. School, |  |  |   |  |
|      | TOTAL ..     | .. | 6 |      | Sariwan ..              |  |  | 1 |  |
|      |              |    |   |      | Yangchung Private       |  |  |   |  |
|      |              |    |   |      | School, Seoul ..        |  |  | 1 |  |
|      |              |    |   |      | Sungsil Presbyterian,   |  |  |   |  |
|      |              |    |   |      | Pyeng Yang ..           |  |  | 2 |  |
|      |              |    |   |      | Ungchin Canadian Pres-  |  |  |   |  |
|      |              |    |   |      | byterian, Manchuria     |  |  | 2 |  |
|      |              |    |   |      | TOTAL ..                |  |  | 8 |  |

*Summary of the Total Number of Students entering the Methodist Seminary during the Last Five Years and the Schools from which they come.*

|                      |    |  |
|----------------------|----|--|
| Pai Chai ..          | .. | 3, an average of 3/5 students per year.        |
| Songdo ..            | .. | 4, an average of 4/5 students per year.        |
| Kwangseng ..         | .. | 13, an average of 2 and 3/5 students per year. |
| Government & Private |    | 9, an average of 1 and 4/5 students per year.  |
| Presbyterian ..      | .. | 4, an average of 4/5 students per year.        |
| TOTAL ..             | .. | 33   |

Of the total of 33 men students—

|                           |    |     |
|---------------------------|----|-----|
| Pai Chai furnished ..     | .. | 9%  |
| Songdo furnished ..       | .. | 12% |
| Kwangseng furnished ..    | .. | 39% |
| Government and private .. | .. | 27% |
| Presbyterian Schools ..   | .. | 12% |

This report throws some light on the problem of enlisting students for the Seminary. The amount invested in preparatory schools for Seminary students does not seem to be yielding the hoped-for dividends in students eager for theological training. Rev H. D. Appenzeller in his address on 'Fifty Years of Educational Work', given at the Semi-Centennial of the Methodist Church of Korea had the following to say on this subject:—

'We can say conservatively and without fear of being contradicted that in the fifty years past there has poured into Korea from Methodism in America one hundred *yen* a day every day for fifty long years, a hundred *yen* a day just in educational structures, not to mention churches and hospital buildings. Our school buildings are valued at *yen* 1,826,000.'

It would seem from this great investment in money that the Church should receive greater returns in Christian workers. However, it should be noted that some of these schools might occasionally be sending their graduates to seminaries in Japan or elsewhere. The table above deals only with the graduates who come to the Methodist Seminary in Seoul, the only Methodist Seminary for the Korean Church in Korea.

The following curriculum of the high schools is given to point out the influences they might have in turning their students to the ministry. The curricula of all the schools are practically the same:—

*Curriculum of a Methodist High School, given in Hours of Recitation.*

| Subjects.            | Hours per Year. | Subjects.       | Hours per Year.   |
|----------------------|-----------------|-----------------|-------------------|
| Japanese ..          | 30              | Brought forward | 129               |
| English ..           | 28              | Geography ..    | 9                 |
| Mathematics ..       | 20              | Korean ..       | 7                 |
| Military Training .. | 15              | Morals ..       | 5                 |
| and Gym.             |                 | Drawing ..      | 5                 |
| Science ..           | 15              | Bible ..        | 5                 |
| Business ..          | 11              | Civics ..       | 3                 |
| History ..           | 10              | Music ..        | 2                 |
| <b>TOTAL ..</b>      | <b>129</b>      | <b>TOTAL ..</b> | <b>165 hours.</b> |

A student in an American High School has 20 hours a week, a student in a Korean High School has 33 hours a week. With this heavy schedule of classes, the Korean student can do little else than take down what the teacher has to say. Each one of these subjects is a carrier of nationalism, is dictated by the Government. There is little time for the student for independent thinking or for keeping before him a goal of entering the ministry after a five-year grind of 165 hours. His whole mind and soul are revamped according to the objectives of the national administration. Likewise, those who do come through high school and still want to enter the ministry are very clear in their call.

The Presbyterian Seminary in Pyeng Yang has a larger student body than the Methodist Seminary in Seoul. A comparison of the curricula of the two schools with the number of recitation hours per week is shown in the following table:—

*Curricula of the Methodist and Presbyterian Seminaries shown in Recitation Hours per Week.*

|                              |    |    | Methodist. | Presbyterian. |
|------------------------------|----|----|------------|---------------|
| English                      | .. | .. | 48         | 27            |
| Old Testament                | .. | .. | 44         | 30            |
| New Testament                | .. | .. | 44         | 45            |
| Music                        | .. | .. | 30         | 0             |
| Religious Education and Psy- |    |    |            |               |
| chology                      | .. | .. | 26         | 8             |
| Theology                     | .. | .. | 24         | 23            |
| Church History               | .. | .. | 20         | 25            |
| Homiletics                   | .. | .. | 20         | 13            |
| Electives                    | .. | .. | 16         | 0             |
| Missions                     | .. | .. | 6          | 5             |
| Korean Composition           | .. | .. | 6          | 0             |
| Oriental History             | .. | .. | 6          | 0             |
| Introduction to Philosophy   | .. | .. | 4          | 0             |
| Evangelism                   | .. | .. | 4          | 2             |
| Rural Church                 | .. | .. | 4          | 0             |
| Ethics                       | .. | .. | 4          | 2             |
| Sociology                    | .. | .. | 4          | 0             |
| Logic                        | .. | .. | 4          | 0             |
| Economics                    | .. | .. | 4          | 0             |

|                       |    | Methodist.      | Presbyterian.   |
|-----------------------|----|-----------------|-----------------|
| Social Service .. ..  | .. | 4               | 1               |
| Church Government ..  | .. | 2               | 6               |
| Health and Hygiene .. | .. | 2               | 0               |
| Anthropology .. ..    | .. | 0               | 3               |
|                       |    | <hr/>           | <hr/>           |
| TOTAL ..              | .. | 326             | 190             |
|                       |    | 65 hours a year | 63 hours a year |
|                       |    | for 5 years.    | for 3 years.    |

A study of the factors which influence students entering full-time Christian work in Korea throws some light on the question of enlisting students for the Seminary. The following facts refer to the student body of 47 of the Methodist Seminary who were enrolled during the year 1937-38.

The present ages of these 47 students range from 19-34 years with the average age 23.4. The ages of these 47 students when they entered the Seminary ranged from 18-32 years, with the average 21.1.

Korean students are older when they start to school in Korea than students in America. The boy or girl in America starts when he is 6, or to kindergarten, when he is 5. The average age of the 47 Seminary students when they first started to school was 7.3 years,—from one to two years older than American students.

The primary school period of these 47 students ranged from 5-7 years with an average of 5.7 years. Their high school range was 3-6 years, with an average of 4.5 years. Two of the 47 students had 1 year in college and two had had 2 years. Eight of the 47 students had other school work after high school, in the fields of music, nursing, medicine, normal school training, agriculture or silk culture.

The 47 students also spent an average of three years gaining practical experience in addition to their school work. 38 out of the 47 students spent some time on this out-of-school experience. The occupations and the number in each of the others are as follows:—

|                       |    |    |    |   |
|-----------------------|----|----|----|---|
| Teacher .. ..         | .. | .. | .. | 9 |
| Pastor .. ..          | .. | .. | .. | 4 |
| Shopkeeper ..         | .. | .. | .. | 1 |
| Y.M.C.A. Secretary .. | .. | .. | .. | 1 |

|                                   |    |    |   |
|-----------------------------------|----|----|---|
| Worker in Stocking Factory        | .. | .. | 1 |
| Silk Culture                      | .. | .. | 1 |
| Office Clerk                      | .. | .. | 1 |
| Carpenter                         | .. | .. | 1 |
| Nurse                             | .. | .. | 1 |
| Clerk of a Missionary             | .. | .. | 1 |
| One in Prison                     | .. | .. | 1 |
| Some spent time helping on farms. |    |    |   |

Two-thirds of the students look back upon a definite time and a specific influence when they decided to go into Christian work as a life-calling. The other one-third were influenced over a long period of time by many factors. Some of the statements made by this third are as follows:—‘My father was a minister and I always had the idea I wanted to study for the ministry’. ‘I read the Bible and many religious books and gradually came to the decision’.

A study of the 68% who look back upon a definite decision to go into the ministry reveals some interesting facts. The age of the youngest of these men was ten years at the time of his decision and that of the oldest was 22. The average was 17·3 years.

*Factors that Influenced the Students to become Ministers.*

|                            |    |    |    |    |
|----------------------------|----|----|----|----|
| A pastor                   | .. | .. | .. | 13 |
| Mother                     | .. | .. | .. | 9  |
| Teacher in school          | .. | .. | .. | 4  |
| A Bible woman              | .. | .. | .. | 3  |
| Uncle                      | .. | .. | .. | 2  |
| A teacher in Sunday School | .. | .. | .. | 2  |
| Parents                    | .. | .. | .. | 2  |
| Y.M.C.A. in high school    | .. | .. | .. | 2  |
| A missionary               | .. | .. | .. | 2  |
| Father                     | .. | .. | .. | 2  |
| A boyhood friend           | .. | .. | .. | 1  |
| Another Seminary student   | .. | .. | .. | 1  |
| A teacher in Bible School  | .. | .. | .. | 1  |
| Grandmother                | .. | .. | .. | 1  |
| An experience in prison    | .. | .. | .. | 1  |

Their year in school or their relation to school when they made their decision is shown below:—



|  |    |
|--|----|
| Those who were in primary school when they decided to enter Christian work .. .. . | 4  |
| Those after primary school while working in non-school work .. .. .                | 4  |
| Those in high school .. .. .   | 10 |
| Those after high school while working in non-school occupations .. .. .            | 12 |

The activities in which they were engaged and which influenced them in their decision are many. Teaching is the most common; others are 'teaching a Sunday School class'; 'acting as clerk to a missionary'; 'teaching in a daily vacation Bible School'; 'nursing in a Church hospital'; 'attending a Sunday School class'. Such miscellaneous cases as these should also be noted: 'My father took a second wife, and my mother appealed to me to give my life to fighting sin'. 'I read the Bible while in prison'. 'I attended a holiness meeting'. 'I wanted to fulfill my mother's dying wish'. 'I was deeply inspired by my mother's belief'. 'I heard many times of this Seminary from my parents'. 'I was given to religious work while I was still in my mother's body'.

We have seen from the first table in this paper that in 1932 as many as 94% of the circuits in the Methodist Church were in charge of Members of Conference, but that in 1938 the Members of Conference in charge of circuits had decreased to 65%. Also we have seen that the number of Supply Preachers who were assigned to these churches increased from 27 in 1932 to 64 in 1938, an increase of 237%. We have also seen that instead of an average of four Seminary graduates each year as we now have, eleven men are needed to care for the circuits already organized, and that there should be an even larger number in order to enlarge the number of circuits. The Church, no doubt, will do this, but to do it successfully the Seminary will need to be equipped to train a much larger group of men each year if the Church in Korea is to advance under the direction of an educated ministry.

## APPENDIX D

### CHURCH FINANCE

*Plan for a Minimum Salary Fund for the Ministers of the Methodist Church—North China Conference. Adopted May 9th, 1938.*

1. *The Minimum Salary : How Determined.*—The minimum salary for a married minister who is a member of the North China Conference shall be equivalent of sixty per cent of the average pastoral salary of all pastors who are members of Conference. In the case of an unmarried minister the percentage shall be fifty per cent instead of sixty. For each dependent child of a Conference member, below the age of twenty, five per cent shall be added to the above mentioned sixty per cent, until by such additions a maximum percentage of eighty shall be reached.

2. *When Determined.*—The minimum cash salaries shall be determined annually during or immediately preceding the annual Conference. During each annual Conference the salaries of the Conference members shall be reported in order that the committee on Minimum Salary shall be able to fix the average salary. This average salary may change from year to year.

3. *Committee.*—The Conference shall elect a committee of eleven members on Minimum Salary for Ministers. Such committee shall elect its own officers, including a President, Vice-President, Secretary and Treasurer, annually, to perform the usual functions of such officers. The term of office of this committee shall be four years, approximately one-fourth of whom shall be elected each year. Members shall not be subject to immediate re-election. The committee shall keep complete records of its transactions. All accounts must be audited by qualified auditors approved by vote of the Conference.

This committee shall fix apportionment which each member of Conference shall make to the Minimum Salary Fund, and also the apportionment which the church or circuit shall make to the same fund.

This committee shall initiate steps to reduce or remove inefficient or unsatisfactory members of Conference.

4. *Apportionment.*—The Committee on Minimum Salary shall make a graduated apportionment to Conference members and their churches and circuits to raise the necessary funds.

Retired members of Conference and those whose salaries are less than one hundred dollars per year are not expected to pay to this Fund.

All members of Conference in effective relation, including members on leave of absence, supernumerary members, missionary members and also probationers, whose salary is above one hundred dollars per year, shall be expected to pay into the Fund according to the following scale:—

| <i>Salary.</i>         | <i>Rate.</i>            |
|------------------------|-------------------------|
| 100 to 150 dollars     | 1% of salary            |
| 151 to 200    ,,       | 1 $\frac{1}{4}$ %    ,, |
| 201 to 250    ,,       | 1 $\frac{1}{2}$ %    ,, |
| 251 dollars and above. | 2%       ,,             |

The apportionment to the pastoral charge shall be equivalent to the apportionment to the ministers.

5. *Failure of the Minister to Pay.*—The treasurer of the Minimum Salary Fund shall inform the pastor and parish quarterly the amounts they should pay. When the money is paid in the treasurer shall issue a receipt therefor. The money will be deposited in a reliable bank, approved by the Conference. The committee shall report to the annual Conference those who have failed to complete the required payment on or before the third day of the sessions of the Conference. If a pastor fails to pay into the Fund on account of protracted illness or extreme calamity he may be excused from paying by a two-thirds vote of the Conference.

6. *Honor Roll.*—Those ministers and also pastoral charges that have met their apportionment shall be listed in an Honor Roll which shall be published annually in the year book of the Conference.

7. *Mission Funds.*—All evangelistic funds from the Board of Foreign Missions for pastors' salaries, including direct appropriations, special gifts, interest on investment and income from local sources shall be administered as formerly, but a complete report of such payments shall be made to the Committee on Minimum Salary Fund.

8. *An Endowment.*—The Committee on Minimum Salary shall be instructed and empowered to begin at once to raise endowment, both in China and abroad, and by special campaigns. The income from such endowment shall be used for payment of salaries in accord with this plan.

9. *The Income of a Conference Member.*—The income of a Conference member for the year from his church shall be computed as including his cash gifts, crop gifts, his income from local endowment held by the church, rentals of church property and all side-line remunerative occupations.

10. *Distribution.*—The Committee shall make distribution of the fund annually, during or immediately after the close of the sessions of the annual Conference, provided, however, that no distribution shall be made to any member who shall have failed to meet his apportionment.

11. *Proportional Payment.*—If the Minimum Salary Fund is not sufficient to meet the needs of the pastors and pay all the claims upon it according to this plan, then, after providing for the expenses of the committee, each claimant shall be paid his proportional share, and no money shall be distributed arbitrarily or on the ground of special need.

12. *Right to Sue Denied.*—No part of this plan shall be construed so as to give a minister the right to sue the Conference. He can only present his case to the annual Conference for adjustment.

13. *Making the Plan Operative.*—This plan of a Minimum Salary for Pastors shall become operative when adopted by a two-thirds vote of the members of the Conference.

*Note.*—This plan has been given here in detail because its principles are applicable to any Conference or group of pastors and churches in the Orient.

## APPENDIX E

### CHURCH FINANCE

#### *Church of Scotland Plan for the Equalization of Salaries.*

The Church of Scotland has a plan that is even more successful than any American plan for the equalization of salaries. The minimum salary in Scotland is higher and the money for it comes from the church budget, instead of from the salaries of pastors. Once the higher paid pastors in America receive their salaries, even though these may seem rather large it is very difficult to pay this money out again to some one else. It is true their salaries are larger than some others, but they say that their house costs them more to heat in the winter, they spend more on their new automobile, the entertainment of their company costs them more, and their children who are in college use up all the balance. Their standard of living rises along with their salary. In Scotland no one gives up any salary. The equalization fund is raised as a new item of giving from all of the churches, large and small, by the gifts of the members and is not taken from the salaries of any ministers. In Scotland each church sends money for pastoral support to the committee on the Maintenance of the Ministry. This committee sends a check each month to every pastor whose salary is below the minimum established by vote of the General Assembly. At present the minimum salary is £300 or \$1,500 a year and manse. We must bear in mind that this amount of money goes much farther in Scotland than in America, for prices in Scotland are lower. The General Assembly of the Church of Scotland at its annual meeting agrees upon the amount this minimum salary is to be for the succeeding year. The report of the General Assembly for the year 1937 comments thus upon its action: 'Let us be thankful that it has again been found possible to declare the minimum stipend at £300 and a manse and hope for increased liberality'.

The summary of the annual financial report of the Committee of the maintenance of the ministry as at 31st May, 1937 was as follows:—

| <i>Income—</i>               |    | £      | s. | d. |
|------------------------------|----|--------|----|----|
| Congregational contributions | .. | 39,593 | 2  | 8  |
| Donations                    | .. | 730    | 10 | 2  |
| Interest on Endowments       | .. | 1,000  | 6  | 11 |
| TOTAL                        |    | 41,323 | 19 | 9  |

Out of 2,652 congregations in the Church of Scotland, 766 or 29% of them depend upon the Maintenance of the Ministry Fund to help pay their pastor the minimum salary of £300 and manse. Most of these congregations are in rural communities. A few are in down-town city districts. The pastors of the rural churches receive a salary of £300. Pastors of the down-town city churches receive £350.

During the past twenty-five years in America it is doubtful if the lower group of salaries of pastors has made any increase, but because of this plan in the churches of Scotland the minimum salaries have nearly all doubled in the last twenty-five years, increasing from £65 in 1911 to £300 and a manse. The goal is set at £400.

Because of the fact that the entire ministry and the churches guarantee this minimum salary of £300, and manse, to all of their pastors, they are unwilling to allow small competing churches to demand the full-time service of a trained minister. Therefore there has been a great emphasis upon the uniting of small congregations. During the last five years 270 church unions of small congregations have been consummated. This is one-tenth of the total number of congregations.

The principle on which this fund for the Maintenance of the Ministry in Scotland works is none other than that of Christian brotherhood. The committee in charge explains it in the following words:—

‘Giving to the fund for the Maintenance of the Ministry depends almost wholly upon reason,—a knowledge of certain facts and a conclusion drawn from these facts. The facts are that the people of the homeland differ very widely in their financial resources, that the density of population varies from thousands to the square mile to perhaps six or twelve, that wealth tends to gather together in certain areas so that you have districts in which there are no poor



people and others where there are no rich people, and that local endowments from the past have not been distributed so as to relieve the poor and lay the present burden on the well-to-do. Yet the whole people need the services of the Church, and she is responsible for them all. It is at once her duty and her glory that all should be ministered to as effectively as those who are sheltered under endowment or are abundantly able to provide for themselves because of present wealth. This is why there is a fund for the Maintenance of the Ministry which all should support. It exists to maintain the familiar work of congregational life through the help of an educated ministry in all parts of Scotland,—among the poor no less than among the rich, among the sparse and widely scattered no less than among the dense throngs of our cities.'

Ministers of the Church of Scotland have a feeling of economic security which is in marked contrast to some pastors in other countries. The Scotch ministers have a freedom to preach what they believe and what they feel their congregations need 'without fear or favour'. How often in other countries ministers find themselves limited in their preaching. If they offend Mr. So-and-So by what they say he will discontinue his support. Some small churches are worse than others in this respect. But in some especially where the pastor's salary is below a living wage, he comes to feel that he can preach against almost any sins except those of his own congregation.

Another advantage of this Maintenance of the Ministry fund in Scotland, as it concerns the rural church, is the fact that some of the very best ministers and outstanding preachers are found in the rural churches. They do not need to get along with a meagre salary in order to preach to rural people whom they may prefer to serve. The great writers and outstanding scholars in the Church of Scotland are usually found in a rural parish.

From all surveys of rural churches that are available the conclusion is always the same about long pastorates. As a rule, the most successful pastorates are the long ones. This Scotch plan does not make it necessary for a man to leave his parish when he is just getting acquainted and well-started in his work in order to get a raise of salary. He might move for a better opportunity of service, but not to get a living wage.

The Scotch rural minister, someone has said, could write a Bible commentary during those weeks in the lifetime of an American minister which he spends in packing and unpacking his books. His books are worn more from packing than from reading. The late Warren H. Wilson of the Board of National Missions of the Presbyterian Church in the U.S.A. spent the last few years of his life in trying to interest Presbyteries and Synods in this plan which the Presbyterian Church follows in Scotland.

The first objection that is usually raised when one hears for the first time about this Scotch plan is that 'the efficient and well-trained minister must give part of the income from his church to the inefficient and poorly trained men'. The answer to this is that the efficient and well-trained ministers, knowing beforehand that they are going to share their church budgets, are not going to vote into their presbyteries or conferences 'inefficient and untrained men'. This plan immediately tends to raise the standard of the ministry. The next answer that could be made to this objection is that many ministers would be more efficient if they had more economic security, more money with which to buy books, more opportunity for study, longer pastorates and more freedom from the ever-present financial handicaps and limitations in their work.

Another objection that is usually raised is that the 'churches might decrease their gifts for pastoral support if they know that their minister will get his salary anyhow from some central fund'. The answer that the leaders in the Scotch Church make to this objection is that if a church decreased its gifts below what it could pay, a small unbiased committee of ministers and laymen would be sent to that church to study the situation. If they find that this church is not paying its fair share after their study of the situation, they inform this church how much they think it should pay. If the church should fail to do its part then no minister would be sent to the church. But they claim that this Scotch plan actually develops a loyalty toward the church as a whole.

## APPENDIX F

### CHURCH FINANCE

#### *The Central Pastors' Fund in Syria and Palestine.*

Along the eastern coast of the Mediterranean two important missions or churches are at work. The Presbyterians of the U.S.A. are working in the northern section of this area which is usually known by the Church as Syria. The Anglican Church is working in the southern section, which is usually known as Palestine. The line between the fields of these two missions run from a point between Haifa and Tyre, eastward to the north of Nazareth and to the south of Mt. Hermon. Both of these fields are comparatively small. Syria has much better agricultural resources. Palestine gets considerable financial resources from the tourists. Housing conditions are better in Syria. Prices are higher in Palestine. Both sections use the Arabic language. Both sections have in them large population groups of Moslems, Greek Orthodox and Maronites. The Palestinian area has more Jews than Syria. Syria has more Maronites than Palestine. There is little difference in these two sections from the standpoint of the opportunity offered the Protestant Church.

In Syria the average salary for a pastor of the American Presbyterian Church is \$400 per year. In Palestine the average salary of the pastors of the Anglican Church is \$1,000 per year. The pastors in the \$1,000 group all get the same salary with the exception of certain allowances for children, length of service, house rent and itineration. In Syria each salary is apt to be a little different. One man who received \$350 complained severely to his missionary one day because he received \$10 a year less than the pastor in the church nearest him. The pastors who receive the same salary seem contented. At a ten-days' meeting of the other group the topic which seemed to come up incessantly and with unpleasant results was the question of salaries and subsidies.

One might suppose that the Syrian pastors received the lower salaries because their mission had forced them to self-support. But this is not the case. Out of 55 churches in this group only 4 are self-supporting.

The Anglican Church in Palestine has adopted the plan of a Central Pastors' Fund. Their men may work harder in collecting the money for pastoral support inasmuch as they are not collecting it for their own salary. It is all sent in to their central Diocesan committee in Jerusalem and distributed by this committee. An ordained minister starts with £180 (\$900) and a house. After five years of service this is increased to \$1,080. The ministers like the plan. They claim it is succeeding. There is none of the discontent in evidence here as is everywhere found among the group in Syria. One of the advantages of this Central Pastors' Fund in Palestine is that it appeals to donors to give money to it in the form of endowment when they would not want to give to one local church. Endowments for local churches are not entirely successful and often result in quarrels. The endowment for this Central Fund has been successful. Churches pay into this fund according to their strength. The Jerusalem Church pays \$2,100, which is nearly double what their pastor receives. A Central Pastors' Fund must be handled by a representative committee of pastors.

## APPENDIX G

### CHURCH FINANCE

#### *The Lord's Acre Plan.*

The Farmers' Federation of western North Carolina has been very successful in helping the farmers in co-operative buying and selling. It has also developed new industries, new crops and new markets to meet specific needs of its members. Its people live on hillside farms in fourteen counties in the Big Smoky Mountain section of the State. Among its many services and departments it has one man, Rev Dumont Clarke, who gives all of his time to assist the rural churches in that area with their financial problems. Mr Clarke discovered that these mountain farmers could not expect to support their churches with their cash incomes. Some of these churches had been getting mission aid, but pastors were underpaid and churches were undermanned. Mr Clarke therefore has experimented with this principle of people giving their labor in addition to their cash gifts to the church.

He also emphasizes the fact that labor gifts are to supplement, not to take the place of the cash offerings. According to this plan the people do not simply give the 'left overs' at the end of the year, the produce of which they have an over-supply, but they pledge at the beginning of the church year, in addition to their cash pledge, to raise a certain animal or tend a certain crop for the church. The parcel on which this crop is grown is called 'The Lord's Acre'. 'The Lord's Acre' Movement has grown rapidly. In 1930 six churches adopted the plan. It was so successful that during the following year over 50 churches tried it. The next year the number had grown to over a hundred. Six years later over 250 churches had begun to use this method of church support.

In each church there is a small committee of laymen in charge of the project. The minister is not asked to give his time to this committee. When the every-member canvas is made by the church committee the members pledge what they

will give both in cash and in labor. The father may agree to raise an acre of corn or cotton or a row of sweet potatoes. The mother may pledge the 'Sunday eggs'. The son may raise a pig or a lamb and the daughter may set a hen and give the entire brood of chickens to the church treasurer. These gifts are not given to the minister, but sold by the farmers' co-operative and the proceeds turned over to the church treasurer.

These projects are often carried out by groups instead of by individuals. A boys' class with their teachers may together raise a field of potatoes. The teacher may give to each member of a primary class a day-old chick to raise. The men of an entire church may lease a field and cultivate it together. A very small chapel had a project which they called their 'Lord's Acre Potatoes'. Ten men came with their teams to plow the field. Groups of eighteen to twenty-five took part in planting, cultivating and digging the potatoes. When sold the potatoes brought \$189.30. This little rural chapel also had a field of four acres of corn which they tended together. To these men who worked together in their field for their church this was a pageant of church giving. Their loyalty for their church grew. Their co-operative spirit grew. A critic in his library might call these members 'simple minded'. But they are no more so than the people of Israel who served Jehovah in this way. Exodus XXXIV. 26 provides a good text for the pastor of this little chapel of hardworking members.

This type of church giving has increased the income of the churches that have tried it. One tenant farmer who had probably never given more than a dollar to his church in any one year agreed according to this new plan to plant one acre of cotton and give the proceeds to his church. His 'Lord's Acre' gift for one year amounted to \$29.00. Some churches that were receiving mission aid wrote to their denominational headquarters that they would not need any further subsidy. Mr Clarke summarized some of the values of this 'Lord's Acre' plan as follows:—

'First, the money yield averages much higher than under old methods and the number of regular contributions is largely increased for it is the method best suited to the farmer and his way of life. The farmer cannot readily pledge much cash; he can pledge in kind. Secondly, it is a plan which provides for the training of all members of the



church in stewardship. Thirdly, it is a plan which yields not only material results but most valuable spiritual results. A man tending his 'Lord's Acre' is reminded that he is working on dedicated ground, that he is working with and for the Lord. His thoughts will be such as make for the building of Christian character. So it will be with each one, old and young, who tends a 'Lord's Acre', and lovelier homes, better farms, stronger churches will follow.\*

To all who are familiar with the usual projects of Ladies' Aid Societies in the ordinary rural church in America this 'Lord's Acre' plan is new in only one important point and that is that men as well as women give their labor to the church. The contribution of the men's labor in their fields is usually larger than the work of the women. In the 'Lord's Acre' plan the pledging at the beginning of the church year is also perhaps a new feature.

How effective the 'Lord's Acre' plan is when properly used is indicated by a report which appeared in the Indianapolis (Ind.) *News* on November 17, 1936:—

'Turning from festivals to farming, the Van Buren M.E. Church to-day was \$1,985.23 richer. The money, representing proceeds from the farming of twenty-two acres, will be used to retire indebtedness on the church. The farming of nine parcels of ground was directed by Rev. A. F. Hogan. Members and friends of the church,—men, women and children did the work. Sixteen acres of tomatoes produced 123½ tons and a net profit of \$821.88. Five and one half acres of sweet corn produced 14,900 pounds, which sold at a profit of \$58.25. Several members of the church, who did not aid in farming the ground donated chickens and produce which were sold at a profit of \$943.00.'†

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\* Clarke, Dumont, *The Country Church and the Lord's Acre Plan*: The Farmers' Federation, Ashville, North Carolina.

† Griffith, Ross J., *The Bible and Rural Life*, 1937, p. 71.

## APPENDIX H

### CHURCH FINANCE

#### *Rules in Use by Twenty-five Experimental Rural Churches in Central China.*

##### *Work Animals :*

1. The church should purchase a female calf of a 'yellow cow' or water buffalo, when the calf is approximately one year old.
2. This calf should be loaned at once to a church member who is or who will be in need of a work animal for use on his own farm.
3. At the expense of the church this animal should be vaccinated, in case of need, against rinderpest.
4. The animal should be bred at the age of two years, and each year thereafter, at the expense of the church.
5. When each calf that is raised from this animal is a year old, it is to be weaned and given by the farmer to the church, to be sold or loaned.
6. If the work animal becomes sick the farmer in whose care it is must report the fact at once to the church.
7. Whenever a farmer wishes to discontinue using this work animal at the end of the year, he must report this fact to the church one month previously.
8. If the work animal is lost or stolen or mistreated, the church member must pay for the same.
9. Whenever a church loans an animal to a farmer, a written agreement must be signed by both parties.
10. The male calves returned to the church are to be sold and the proceeds turned into the church treasury. The female calves returned to the church are to be sold or loaned out to members or to other farmers in the community.
11. Any work animal that reaches the age when it is inefficient for breeding or working (approximately ten years of age) is to be sold and the proceeds turned in to the church treasury.

12. The official board or administrative committee of the church shall sign all contracts with the farmers and shall jointly sign all obligations whenever the church borrows money with which to buy animals to begin this project.

13. All farmers using these work animals shall jointly sign a contract with the official board or administrative committee of the church, specifying their several obligations and agreements. It is recommended that these farmers be organized into a farmers' club for their mutual benefit.

*Pigs:*

1. The church should purchase a female pig when it is approximately two months old.

2. This pig should be loaned to a church member at once, who shall feed and care for same.

3. The pig should be vaccinated against cholera each year, for the first two years at the expense of the church.

4. The pig should be bred at about the age of twelve months, and regularly thereafter, at the expense of the church.

5. When each litter of pigs is two months old, one half of the number should be given to the church and the other half becomes the property of the farmer caring for the sow.

6. When this female pig becomes inefficient as a breeder she should be sold and one half the returns given to the church and one half given to the farmer who has cared for her.

7. If a pig is lost or stolen or mistreated, the church member in whose care it is must pay for the same.

8. Whenever a church loans a pig to a farmer a written agreement must be signed by both parties.

9. The official board or regular administrative committee of the church and the pastor shall sign all contracts with farmers and shall jointly sign all obligations whenever the church borrows money with which to buy animals to begin this project.

10. All farmers using these animals shall jointly sign a contract with the official board or administrative committee of the church, specifying their several obligations and agreements. It is recommended that these farmers be organized into a farmers' club for their mutual benefit.

*Goats and Sheep:*

The rules for the use of goats and sheep are approximately the same as for the use of pigs.

*Chickens and Ducks:*

1. The church should purchase young chicks or ducks at the age approximately of three weeks and give the same to members for feeding and care.

2. At the end of ten months, the farmer having same will return to the church half as many fowls as the number of chicks he received.

3. A special committee of two members with the pastor shall be responsible for this project in the same manner as the committee mentioned above.

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